THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JULY 16, 1831. VOL. I.—No. 17.

TALES OF REAL LIFE.

THE EXECUTION OF CALAS.

[CALAS was a merchant of Toulouse, of the reformed religion, broken on the wheel upon a false accusation, originating in his supposed hatred of his son (who had committed suicide) for being of the Catholic religion, and on that account accused of murdering him. The story of the protection of his family by Voltaire, and of the reversal of the infamous sentence upon him, must be familiar to our readers.—We think of the execution of Riego, when we read this.]

MY dear Spalingrier.*—I took up my pen yesterday to write to you, but could not: It was not that I wanted matter to relate, but firmness to relate it. Now don't be frightened by this, nor suppose some calamity has befallen yours or mine; though indeed the murder of the innocent is your affair, and mine, and every one's. I think you once congratulated me, or reproached me with, (I forget which) my strong nerves. Had you seen me yesterday, you would never again do so; strong as they might be, poor Calas proved too strong for them. You must have heard his execution was determined on; and you have probably heard it was deserved. Oh, my friend! you did not see him die—I did, and in his death, his acquittal. Guilt could never yet so mimic innocence, but that the last scene would lift the mask; never, if death be a cheat, did he look so honest as here. What a grievous thing to have the weight of innocent blood to account for! yet surely Calas' judges have that to answer for. A thousand exchequers, to my thinking, could not buy out a drop of it; a thousand battles could not show horror equal to it. When justice is guided by bigotry to the destruction of innocence, she well deserves to be painted blind; an antidote becomes a poison; a cure, a plague; and a blessing, a bitter curse. I thought I had so often looked death in the face that his ugliest grimace could not scare: and that after having so often dared him and seen him dared, so often inflicted him and seen him inflicted, I must have met him in his worst form. But no! I had not seen virtue fall by the hand of power without the consolation of a tear, without the reputation of a martyr. Time, they say, wears out all sorrows; but his art must exceed my faith, if he can ever efface the sorrow of good Calas broken on the wheel! The effect on me was such as I cannot express. It is so deeply fastened in my breast, that I cannot lay it upon my paper; nor can I turn my thoughts from it. It is still obtruding itself upon my imagination. You know how you feel after reading a horrible romance; that may give you a faint idea of my state—one painful thought suggests a worse. When I think on Calas, I think of his gray hairs—then of his words—then of his groans—but a truce to sentiment—I will describe.

Obliged to join my troop, which were attending the execution, I mounted Fontabras more tardily than I should have done for a charge, hoping all might be over when I reached the square; but, alas! the genius of cruelty is too subtle a planner to be overreached by plain thinking, too skilled an epicure to devour her food; she loves by mumbling it to prolong her pleasure, yet is she not to be satisfied by a bare taste! but, enough! She may be said without a metaphor to gnaw the very bones: she was this time too cunning for me; she had but just lifted the curtain when I took my seat. When I reached the square, I found it blockaded by persons of all ranks, for this trial had excited universal admiration. The great majority, however, were of the lower order, and of them the plurality were women, for I have always remarked the fair sex, though averse perhaps to the acting of a tragedy, are greedy of its representation. My uniform, however, was my passport, and, making way on all sides, they suffered me to canter up to my post at the head of the squadron, that lined the scaffold. Fronting me stood the instrument of torture; but as such a thing I am sure never yet met the eyes of the pastor of Rullingen, a description may be necessary. Imagine a wheel of iron about two feet in diameter, so broad that a man could lie on it, and yet not broad enough for him to lie easily, the circumference grooved cross-wise at regular intervals, so that the blow from the crow-bar of the executioner might be more certain to break the limb [illegible] more effectually; this wheel raised above the level of the scaffolding half a foot by means of chains made fast from the axis, at either side, to iron posts at the interval of six feet. The wheel is of hammered iron, and so weighty that though elevated as I mentioned, it requires no inconsiderable force to swing it. It is elevated in order to enable the criminal's body to perform the circuit of the machine, and an apparatus is provided for stretching the human body to the completion of the circle. This engine was further defaced by the gouts of blood and mouldering flesh which the last occupant had left as his memorial on its circumference.—In the back ground two inferior artists in death held between them the manacled culprit. A chubby-faced mayor, in whom custom and obesity seemed to have stifled all painful feelings, sat erect in his chair to the right, with watch in hand, awaiting the moment to begin the torture. On the other side, a tall monk of the order of La Trappe, whose stern but contemplative countenance formed a powerful contrast to the city magistrate, was silently surveying the preparations, sometimes casting a searching look to the criminal, sometimes muttering an inarticulate prayer from the missal which he held in his bony hand. The executioner, a horrid fellow with a face veritably a hangman's, was busied in his appalling preparations. His dress, his make, his physiognomy, all were in unison with his character. His dress, like his bloody trade, was scarlet, closely fitted to his trunk, and setting in the fullest light, the gigantic proportions of his frame—his heavy and unwieldy feet, his tremendous arms, and brawny shoulders. His country, I understand, is Germany, and, indeed, his face presented the beau ideal of a German given by most libellers of the nation. Insensibility and brutish stupidity vied in his countenance with a ferocious admiration of sottish enjoyment; such a man as would break you on a wheel for his amusement, and drink himself into insensibility for his pleasure. His face, which seemed to have been supernaturally enlarged at the lower extremity for the reception of a hideous mouth, was roughly shaved for this occasion save under the chin, from which the shaggy and unkempt hair luxuriantly hung in filthy curls so as to conceal completely his bull-like neck.—Gradually narrowing to the top, what should have been his forehead formed the peak of a cone, in which two closely-set eyes rolled palely and leeringly on their sunken axis with an unfeeling glare and celerity of evolution, which formed a striking contrast to the unwieldiness of his other motions. His very name, Hans Boucher, was in character, and must excite an association even in a man not given to punning. He was occupied in binding his victim with no gentle grip to the hellish machinery I have been describing, and binding his legs above the ancles to the iron, with such pressure that the blood stood back in the extremities of his feet; he returned to his stool waiting for the next signal of the magistrate to bind his hands.—There was a mighty feeling in the crowd against the condemned man; "The murderer of his son," resounded from all sides, and the gamut of exultation broke sullenly in varied cadence from the mass of beholders, at the prospect of his approaching punishment. I was anxious to observe the behavior of the criminal; it was not that of a man conscious of an unpardonable crime. He turned his swimming eyes and hoary locks to the crowds and blessed them. The magistrate gave the signal, and the unhappy sufferer was made fast to the engine by his dreadful attendant, and so stretched that his body, his hands and feet meeting, described the circumference of the wheel. The man of death then stood beside him awaiting the signal to begin his horrible chastisement. The monk, who had been for some time engaged in prayer, rose from his knees, and thinking this a fit time to address the criminal, when death had made sure of him, ere it began its operations, slowly approached and coldly bade him think upon his sins. I think I shall be able to give you the conversation as it fell from them, for it made too great an impression on me to be soon forgotten. "I have thought on them, father," returned Calas, "for could I think I had none, I would lie here entirely happy; although," added he, looking round, "happiness does not often make her couch thus." "We are all sinners," replied the friar, "but thou art a mighty one." "I acknowledge it," said Calas, "but I thank heaven, I can never acknowledge the crime for the which ye have brought me here."—"Sinful brother," answered the monk, "thy debt is grievous, and thy creditor is urgent, thy time is short but thy account is long." "I know it," replied Calas, "and therefore will not plunge myself into deeper embarrassment by acknowledging an item more monstrous than all that debt: well I know my time is short, for were it stretched out until that sun, which is now shedding his last beams upon me, should have reverted from his travel to the spot he now holds in heaven, it would be too little to clear the arrears which have been gathering on this head during sixty-five such courses; well I know that my time is short."—"Clear as that sun-light which thou blasphemously call'st to witness, and certain as the death which surely awaits thee, thou man of sin, is the truth of thy horrible crime in the eyes of all men. What a fool art thou then, when all men are justly thine enemies, to refuse the peace of one whose friendship is yet open to thee, and to reject that balm which can alone sooth thy broken bones? Know'st thou not, how all hate thee? feel'st thou not, that thou deservest all hatred? and dost thou, for the forlorn hope of deceiving men, cast away the true stay of the ALMIGHTY, who has given to his ministers the power of absolving sinners, though dyed if possible deeper than thou art." "I see," replied the Protestant, "that all men hate me, and that I can still pray for them, suggests a hope that I am not so all-abandoned of GOD's spirit as thou wouldst have me think. I cannot, my good father, accept of thy mediation, nor acknowledge thy ministry; yet may I thank, and I do thank, thy good intentions; but death, though he meet me in fouler raiment than he," turning his eyes towards the executioner, "has clad him in, cannot be avoided when the alternative is perjury." Here the conversation was interrupted by the magistrate's signal to the deathsman to begin his murderous work. The giant lifted a club of iron, and with it struck the extended limb of his victim. Never till that moment did I understand the full force of the text which says, "the iron entered into his soul." You cannot conceive the intense suffering depicted through the heaving trunk, and on the convulsed features, by this bruising between iron and iron. The blow took effect at the knee-joint, and, though given with force, was not intended quite to break the leg, but merely to try the spirit of the sufferer, and to give a specimen of what was to follow.—The mayor however, seemed afraid he had begun too violently, and, beckoning Boucher, said in an under tone, "Unless you make the culprit last the two hours, you lose your place." Boucher replied with a leer of horrid purport, which triumphed in gauging human suffering, and, resting on his arms, stood awaiting further orders. However, the sufferer resumed his composure, the monk his lecture. "Think, my son," said he in a softer tone, "how little able art thou in this case of flesh and blood to abide the torments this worm of the earth can inflict; how then will thy immortal spirit, and sensitive essence, endure the eternal bruisings of GOD's wrath? Repent, my son, while there is a way left, or one to show it thee. Thou art one of the many who have lived in abominable heresy, and one of the few who have taken life from them to whom under GOD thou gavest it. Living thus and doing this, thou couldst not be saved unless by a double repentance. Oh then, how doubly damned thou diest! a heretic in creed! a murderer in heart! Murderer of a son, I will reconcile thee to thy father." As the man of GOD proceeded, a temporary enthusiasm animated his features; the salvation of a sinner so far overcoming the apathy with which he usually looked on earthly things, as partly to dispel the sullenness which commonly wrapped his mind, in the same degree as may you suppose his solitary lamp to have illuminated the cold damp walls of his monastery, as he glided to vespers. With kindling animation he ran through his discourse, urging all the arguments that memory could supply, or imagination suggest, for the conversion of the sinner, or the terror of the heretic. "I thank thee for thy honest pains," said in answer the patient Calas, "but the terms I accept not; though it might procure me a quiet death, it would not insure me a more peaceful grave. I thank my GOD, I am of a sect which does not think them damned who do not in all things like themselves; and I thank my conscience that it acquits me of the foul crime for which, if committed, damnation were my due." "Obstinate heretic!" muttered the father; and the second blow fell with a heavy hand. I had turned away not equal to the sight, when the din of the iron against the bone, and the groan which followed, convinced me it had been more violent than the first; in truth it had completely broken the leg at the tibia: so exquisite was the torture, that he fainted instantly, but as quickly recovered. He uttered no articulate complaint, and it was only by the painful compression of his lips, and the starting of his eye-balls, that the agony of his spirit could be discerned.

But I must, my dear Spalingrier, pass quickly over this distressful tragedy, which was two hours in the acting. The blows occurred at regular intervals of fifteen minutes, with such direful effect that, after the eighth stroke, every joint in his body was dislocated, and every bone broken. He frequently fainted, and was as often recovered by the diabolical skill of his tormentor, who employed all the arts of the most practised physician to detain the last flickering beam of exhausted nature. I think he looked less horrible when engaged in the open functions of his office, crushing flesh and marrow, than when employing all the most refined arts of usual kindness for the prolongation of misery; nor can I ever forget the smile with which he ushered in returning sense after the eighth horrible interval. The stern disciple of La Trappe looked at the opening eyes of the tortured, and saw that in ten minutes they were to close for ever. He kneeled beside him, and conjured him to sever himself from his sin. The old man, with a voice firm as heretofore, turned himself, as far as he was able, to the confessor, "Think'st thou, my father," said he, "that it were worth my while for these shreds of being, these rags of existence," moving as he spoke his shattered right arm, "to throw myself impenitently into the furnace that ever burneth? Of what service is concealment now to me? it cannot conciliate the good-will of man, it must have already doubled the anger of GOD; it cannot bring me back to my family, and much I fear," said the good man, with the first tear I had seen him shed, "it will not save my family from following me. Of what service, then, further concealment."—"For heaven's sake then," cried the monk in a voice tremulous with emotion, "confess and be saved, for your last minutes are counting." "Were my life to be granted me," continued Calas calmly, "what boon would it be? what, but to transport these fragments of a man to a more languishing couch? What, but to exchange this decisive physician for a tedious death-bed, and to barter the strokes of the iron, for the loathsomeness of the gangrene? I wish not for this—I *will* make my dying confession."—"Do for GOD's sake," reiterated the friar. "But wilt thou trust to it utterly?" said Calas. "Though it were to contradict my firmest thoughts," replied the friar, stooping towards the dying man, "I would not doubt it." "I am innocent!" answered Calas, and grasping the friar's fingers in his clammy hand, he swooned away. A tear forced itself from between the sunken lids of the ecclesiastic; unused to such moisture since he had first stooped within his narrow cell, it stood upon his pale cheek for a moment, as if doubting how to shape its course over so unknown a track, or as if frozen at its source by the severity of his brow. He shed but that one tear! but it was the widow's mite!—it was all he had!

Lifting his eyes towards the magistrate, he muttered a request for the coup de-grace. The magistrate nodded to the executioner, and Boucher again heaved his weapon. The weight of the iron and the force of the blow, burst at once all the arteries of the stomach, and crushed the vertebræ: the blood gushed in torrents from his eyes, his mouth, his ears—a gasp convulsed his frame—a groan—one gasp more—and he had ceased to suffer. The man of GOD eyed for a moment the bleeding visage, where blood had not quenched the gentle flame of resignation; then threw his look upwards, then down on the assembly, and, with finger slowly raised and voice of thrilling expression, declared—"A righteous soul has taken flight!"—"Voilà l'ame du juste qui s'envole!"

THE BIBLE AND THE INFIDEL LADY.

A LADY in Paris, moving in the higher circles of life, of cultivated mind, and of elegant manners, but a disciple of the infidel philosophy, recently lost, in a fatal duel, her son—her only child; "and she was a widow." The countess of ———, a Christian lady, sought her friend. She found the bereaved widow on her couch, cold, silent, restless, melancholy, and on the verge of despair. The countess began to speak of the refuge which the soul finds in addressing itself to GOD in time of trouble—to a Being so great, and good, and tender. The wretched parent turned on her a vacant stare, and said, "Did you speak of GOD? Who is He? Where is He? What is He? I know nothing of him." Struck by such an awful instance of infidelity, in such circumstances, the countess answered not; for she felt in a moment that she could do nothing to restore such a moral ruin. Her interval of silence was an interval of prayer, that GOD would take this mighty work into his hand: acting in this spirit, she opened her New Testament, and begged her to allow her to read a few passages from a book which had been useful to herself in her own recent afflictions. She read from the Evangelists. The effect upon the poor widow, was of a gentle, soothing nature. No remark from either party was made on the book itself. When the countess rose to leave her friend, she said, "I perceive that you are entirely ignorant of the only source of comfort, and I cannot impart it to you: will you give me one proof of your confidence in my affection and sympathy?" "I will." It is to use one short prayer, in the words I give you; and to use it as often as you feel a new accession of despair, or a fresh agony of grief—"O LORD, enlighten thou me, that I may know thee."

For many days the countess continued her visits, and read the little book; and on every successive visit to her friend, she found an increasing attention to the subject read. They rarely had any conversation on religion; for the countess found that whenever she attempted it, she could not make herself understood. She, therefore, confined herself to reading, accompanied by secret prayer for the divine blessing. She was more encouraged in her hope of success, because she was assured by her friend, that she used the short prayer constantly; and when she did not know where to turn, or how to disengage her thoughts from the horrors of the past, she found relief in repeating the short prayer.

After these daily readings had continued for some time, the bereaved mother began to express more distinctly the effect of what she heard: "Your book told me such and such a thing yesterday; that thought has followed me ever since. I wish you would leave it with me till tomorrow. The countess could not consent. She had two motives in her refusal; she hoped to increase the desire by delay; and she did not at that time wish the book to fall into the hands of an infidel sister, who had all her life influenced the mind of this unhappy widow. She, therefore, told her the book had belonged to a dear friend, and was never confided to any second person. The desire to possess this wonder-working book, became stronger; and the following note was sent: "Can you not lend me your invaluable treasure a few hours? I will not be unreasonable; it shall be returned to you soon." It was lent, and returned with the following note: "I have been deeply affected by your generous confidence in leaving with me a book so precious to you. I dare not keep it any longer; but pray let me have a Bible. It shall never leave me. It shall be my guide, my support; perhaps, one day, my consolation! Oh, when shall I have obtained that holy joy! You shall know of it, that your heavenly charity may be rewarded. Do not leave me to myself; I seem to feel that I shall understand your object. O my GOD, give me strength and perseverance!"

The Bible having been delayed a few days, the following note was sent: "Permit me, my dear ———, to remind you of your promise to send me a Bible. Our last conversation did me much good. It went to the source of my disquietudes. I feel as though I could repose myself in GOD with confidence. Sometimes I feel as if I could love him with all my soul; while I ask him with fervency to give the illumination I so much want. I do not, I cannot doubt, that he will communicate the light that is necessary to my feeble understanding."

The Bible was procured and sent; after which, this note was written: "I cannot thank you sufficiently for providing me with the only occupation of which I am capable; but I cannot tell you that your present brought consolation to my wounded heart. I must acknowledge, that after reading it, I am more deeply afflicted. I am even more sorrowful, more dejected, than before I read it. Shall I tell you why? I am led to look back upon my past life with horror; and the dreadful thought suggests itself—'Is it not probable that my sins brought on my child his awful catastrophe?' Oh, my GOD, was I indeed the cause of all he suffered in life and death? I can only weep abundantly. Divine grace must do for me."

The countess addressed to her a letter of an encouraging nature, opening to her the freeness and fulness of the Gospel. It was thus acknowledged: "Your letter has made me weep much; but do not repent having written it; for the tears were the gentlest and kindest I ever shed. My heart is rivetted to that one phrase—'able to save *to the uttermost*.' I thank you, I thank you, for having shed such a drop of balm on my wounds. I want to talk with you on my sorrows, and my *hopes*; if you can believe that I ought to have any *hope*. O yes, yes; I have indeed hope, although it is mingled with sorrow! But mercy, mercy!"

Here terminates the correspondence, but not the intercourse. The countess had an interesting interview with her friend. She found that the SPIRIT OF GOD had indeed begun a good work, and was gradually leading her mind into all the truth. Grief and despair on the loss of her son had given way to a strong anxiety to understand the word of GOD. This new study absorbed the whole soul of the mother. She said she read it incessantly, but without knowing how far she properly understood it: but when she met with a passage that she did not understand, she returned to the place where she had comprehended the sense, and continued her reading till she again encountered the difficulty; and then she uttered her first prayer, "O LORD, give me light, that I may know thee." She remained at that point, without attempting to proceed, until she had obtained a knowledge of the passage: "Then," said she, "I often find more force, and beauty, and information, in that which had just confounded me, than in all I had understood before." She said, also, "This book is my nightly comfort, as well as daily occupation. When I cannot sleep, I desire my female servant to bring me my book, and place the candle at my pillow; and so the night becomes no more tedious and gloomy."

Attempts were made by her sister to lead back this interesting woman to the darkness and despair of the infidel philosophy; but in vain. She reads the Bible, and scarcely any thing else; and lives to adorn its doctrine.

PSYCHOLOGY.

A CASE occurred in a Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a subject of conversation. A young woman of four or five and twenty, who could neither read or write, was seized with a nervous fever; during which, according to the asseverations of all the priests and monks of the neighborhood, she became *possessed*; and, as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. The case had attracted the particular attention of a young physician, and by his statement, many eminent physiologists and psychologists visited the town, and cross-examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences coherent and intelligible each for itself, but with little or no connexion with each other. Of the Hebrew, a small proportion only could be traced to the Bible; the remainder seemed to be the rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been a resident for many years, as a servant in different families, no solution presented itself. The young physician, however, determined to trace her past life, step by step; for the patient herself was incapable of returning a rational answer. He at length succeeded in discovering the place where her parents had lived; travelled thither, found *them* dead, but an uncle surviving; and from him learnt, that the patient had been charitably taken by an old Protestant pastor at nine years old, and remained with him some years, even till the old man's death. Of this pastor, the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor's, who had lived with him as housekeeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that, after her patron's death, the girl refused to stay. Anxious inquiries, were then, of course, made concerning the pastor's habits; and the solution of the phenomenon was soon obtained. For it appeared, that it had been the old man's custom for years, to walk up and down a passage of his house, into which the kitchen door opened, and read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a learned man, and a great Hebraist. Among the books, were found a collection of rabbinical writings, together with several of the Greek and Latin fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside, that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system.

This authentical case furnishes both proof and instance, that relics of sensation may exist, for an indefinite time, in a latent state, in the very same order in which they were originally impressed: and as we cannot rationally suppose the feverish state of the brain to act in any other way than as a stimulus, this fact—and it would not be difficult to adduce several of the same kind—contributes to make it even probable, that all thoughts are, in themselves, imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organization, *the body celestial*, instead of *the body terrestrial*, to bring before every human soul the collective experience of its whole past existence. And this—this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics, every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act or a single thought should be lost.—*Coleridge's Biographia Literaria.*

REVIEWS.

1. *The Life of Reginald Heber, D. D. Lord Bishop of Calcutta. By* HIS WIDOW. *With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in, Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.*
2. *The Last Days of Bishop Heber. By* THOMAS ROBINSON, A. M. *Archdeacon of Madras, and late Domestic Chaplain to his Lordship.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D. D.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D. D.*

PART II.

WE now come to the third division in which we proposed to regard the subject of the volumes before us—that of opinion. We have remarked that, in this respect, Heber has been grossly misrepresented. While all sects and parties have concurred in admiration of his talents, temper, and conduct, and felt it an honor to have, in any degree, the authority of his name, one class of men, whose designation implies them monopolists of religious truth—the so-called Evangelicals—have not scrupled to create an extensive impression, that Heber was not only favorable to their views, but actually one of their number. The manœuvre has not succeeded; the contrary is now well known; but we are not aware that any succient account of Heber's sentiments on important subjects has yet been compiled from the valuable materials scattered throughout the works before us. We shall endeavor, therefore, in the spirit of the historian, to examine and arrange what illustrative matter we can find; and not only to show how little pretention the party in question can make to the countenance of Heber, but also to point out what sentiments he entertained on subjects of permanent or transitory interest.

And first, it should be remarked, that it is great injustice to Heber, to make him a party-man at all. No man was ever so far from any thing of the kind. Much of his conduct, which has been distorted into patronage of party societies and sentiments, arose from his intense solicitude to avoid self-committal to the cause of party, no less than from that guileless and artless simplicity of heart, that charity which "believeth all things," of which we spoke in our last number. His earnest anxiety on this point is continually apparent. In a private letter to his friend, Miss Dodd, which contains a masterly refutation of the principle on which Calvinism is advocated in Scott's "Force of Truth," he expresses himself thus:

"Give your heart into the keeping of no man or set of men, but do what you think right before GOD, without caring whether or no it is usually done by the religious party with whom you are most connected. If this were universally observed, avoiding all perverseness or needless singularity, the spirit of party would soon disappear." Vol. 1. p. 551.

In a letter, indeed, which, in perusing the "Life," we did not think it of sufficient consequence to mark, and cannot now refer to, he speaks of "the two fiercest and foolishest parties that ever divided a Church—the High Church *party* and the Evangelicals," a passage which we only think proper to notice, because the Edinburgh Reviewer (such is the anxiety universally manifested for a shred of Heber's approval) has endeavored to identify Heber's views with HIS OWN (!!), and to represent the Bishop as stigmatizing the whole Clergy of the Church of England, with the exception of himself, with the epithets "fierce" and "foolish." Perhaps there was no point in which Heber more faithfully followed his Divine Master, than in his meekness, charity, and that "lowliness of mind," which esteems others better than self; and to suppose that he meant to apply these terms to the Clergy in general, would not only outrage every consistency of Heber's character, but would do injustice to any Christianity, not on a level with that of an Edinburgh Reviewer. We may, however, observe generally, that this passage ranks among the positive proofs which the volumes now before us abundantly furnish, that Heber was no party-man, and consequently never gave in his adherence to those principles, whose advocates would fain represent him their disciple. On another occasion, indeed, he has directly contradistinguished himself from that party. In a letter on the subject of the Bible Society, signed "AN ARMINIAN," addressed to the editor of this publication, but precluded by its length from insertion, he thus speaks concerning them:

"A very general prejudice existed, to my own knowledge, on the continent, against the English Church and prelacy; while the dark and inveterate misapprehensions of the dissenters at home, will be plain from a cursory inspection of their periodical publications. Nor were they the dissenters only who were thus deceived concerning us. *A considerable* PARTY *within the Church itself had begun to show symptoms of confining*

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* This, says the chronicle, is the name of the ecclesiastic in the canton of Berne, to whom this letter was written, and by whom it was communicated. The writer was the famous cavalry officer, Le Fualde Conte, mentioned by Frederic in his History of the Seven Years' War. This is the first time we have seen this letter in an English garb.

the name of "**Evangelical** *and Religious,*" *to the limits of their own Shibboleth, and of accounting all their brethren who disagreed with them on particular topics, as secular, at least, or careless,—if not altogether profane and carnal.* Thus situated, it was an experiment, as we conceived, well worth the making, to embrace the opportunity afforded us by the new Society of showing OURSELVES to them as WE were, as men (I speak of the collective body of ARMINIAN clergy) who were not inferior in learning, in zeal, in ability, or in personal holiness, to any other set of men upon earth; who were as active and anxious in promoting the common cause of Christianity as they themselves could be; who were actuated, even where WE differed from them, by a love of God and man as warm and disinterested as theirs; who were ready to meet them in every office of brotherly love, and to cooperate with them in every scheme of apparent utility *which demanded from us no sacrifice of principle or consistency.*"—Vol. 1. p. 526.

As from this passage it is evident that Heber was even opposed to Evangelism, and it would seem from the sentiment before recorded, that he was not a High Churchman, it may be inquired, where did he find the resting-place of opinion? The term, *High Churchman*, than which nothing has been more misunderstood, has found, in the present instance, its usual destiny. We cannot believe that Heber would call any man fierce or foolish merely for entertaining views different from his own. His truly Christian remarks on Scott's spiritual character, while subverting the religious fabric of that sincere but visionary man, from its very foundation, are proof that he possessed that true Christian liberality, which holds fast faith and charity at once; and more will appear to the same effect in the course of the present examination. In his judgment against "the High Church party," and the Evangelicals," we read no declaration of opinion, but simply a condemnation of party spirit, wherever found. Heber was certainly no High Church *party*-man: but if by High Church principles we understand an uncompromising attachment to Church orders and discipline, and an unbending repudiation of all irregular and insubordinate schemes; a conviction that the interests of the Church and of Christianity were identified, and that any possible injury to the one must be detrimental to the other, then was Heber a High Churchman. We stickle not for terms; we pledge ourselves to prove the matter of fact. It is as absurd to suppose that Heber condemned High Church principles, together with party spirit, as it would be concluded that he rejected the Gospel, because of the abuse of the term *evangelical*.

We cannot, perhaps, adopt a more convenient arrangement than by again referring to the party who have so complacently inscribed *brother* on the grave of Heber; as their peculiarities, and his differences thereupon, will open, perhaps, on the whole, a more intelligible view of his opinions, than any other method with which we are acquainted. The points, then, on which the so-called Evangelical party have separated from their brethen, are principally these: 1. Unconditional election and reprobation, with final perseverance, and the concomitant mysteries, commonly called, collectively, Calvinism; 2. Non-baptismal regeneration, consequent on the former, and necessarily implying it; 3. Severe and peculiar modes of life, condemnation of amusements, &c.; 4. Lax notions of Church unity, symbolization with dissenters, &c. An examination of Heber's opinions on each of these subjects will afford us a tolerably comprehensive understanding of his general views.

1. As regards Calvinism, this has always been kept in the back ground, as often as it has been found convenient to mystify the public mind on Heber's religious predilections; and, very necessarily, since we see already that he signed himself an Arminian, and has written a very elaborate and demonstrative confutation of Scott's Calvinism, in his "Force of Truth." We recommend our *candid* Calvinistic or semi-Calvinistic friends to turn to the 17th chapter of the "Life," and by no means to admit Scott's assertions for Scripture truths, till they have read Heber's masterly exposure. We cannot, however, withhold from them the following perfect demolition of Scott's principal argument, with which so many pious, but enthusiastic persons, have been converted to Calvinism.

"He [Mr. Scott] reasons throughout his work, particulary in the conclusion, to this effect: 'I have examined these doctrines carefully; I have prayed diligently to God the Holy Ghost to show me the truth; I believe he has heard my prayers; and therefore, I am sure that all which I have written is *true*.' He professes, indeed, (in p. 64 and 80,) to make a distinction between doctrines absolutely necessary, and those which are peculiar to Calvinists. But, on the other hand, he tells us that the system of true Christianity is 'incomplete without them,' (p. 62.)—He tells us, (p. 71,) that he has been led to adopt a system (which in p. 72, he explains to be 'every doctrine of the despised system of Calvin,') 'under the *guidance and teaching of the* Holy Spirit;' and, therefore, it is plain that he has expected as a right, and as the promised return to his faithful prayers, not only the sanctifying and purifying graces of the Holy Ghost, not only grace to perceive the things which were absolutely necessary to his salvation—but power to determine between the opposite arguments of Calvin and Episcopius.

"Now this arises from a misconception of the promises made to prayer, and an inattention to what passes within and around us. It is, indeed, as certain as God is true, that whatever He has *authorized* us to ask of Him, He will grant to our faithful prayers, through Jesus Christ.—But when we ask for *more* than He has promised, we ask for what we have no right to expect; we presume beyond His offered mercy; and so far from being bound by His promise to hear our prayer, it is well for us if He does not send chastisement or blindness instead of the prosperity or knowledge for which we are over-anxious. But it is certain that God has only promised us necessary things; and all the passages in Scripture which Mr. Scott quotes (pp. 75, 77, &c.) are understood by all parties as referring to *necessary* things only. Thus, if a child asks bread of his father, a good parent will not give him a stone; but if he asks for a fine coat, for a costly toy or an unnecessary (to him, perhaps, an unwholesome) dainty, his father will refuse his request, and possibly punish him for making it; and if I should pray to be made a Bishop or an expert mathematician, I should fall under the same censure. In like manner, in spiritual gifts, placed as we are in the lowest rank of spiritual beings, and sentenced for the present to 'see through a glass darkly,' it is plain that the promises of 'the Holy Spirit to those who ask Him,' of being 'guided into all truth,' and having 'by the same Spirit a right judgment in *all* things,' must be limited to such aids and particulars as may ensure our salvation through Jesus Christ; and that we may as well ask for the wings of an angel as freedom from error in whatever doctrinal point may chance to attract our attention. Were it otherwise, there could be no such thing as difference of opinion among those who are really God's children, while it is plain that such difference exists among men who are likely to have prayed for the help of the Holy Ghost as earnestly, (though with somewhat different expectations of the manner in which their prayers were to be heard,) as Mr. Scott himself. Nor can we decide under how many or how great circumstances of error God may allow His children to remain, or how small a measure of light is sufficient, in His hands, to bring them to Him.

"Many of the leading doctrines of popery are, to all appearances, subversive of some of the plainest and most essential articles of Christian faith; yet I cannot read the lives of Bellarmine, Charles Borromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men, incessant in prayer, and devoted to God and to their inquiries after truth; or without a painful consciousness that, with all the clearer views of God's dispensations which I believe myself to possess, I should be happy beyond my hopes, and certainly beyond my deserts, to sit at the feet of the meanest among them in heaven. Nor dare we, as I conceive, deny that men like these, however grievously mistaken in some points, were under the guidance and teaching of that Spirit from whose inspiration only such virtues as theirs could proceed.

"Notwithstanding, therefore, Mr. Scott's prayers and sincerity, he may be in error of the most pernicious kind, though God in His mercy may, through mists and darkness, conduct him to Himself. And how much or how little of his views of religion is erroneous, must be proved by argument and the test of the Holy Scriptures, not by the sincerity of his conviction, the intensity of his devotion, or, what he himself lays so much stress on, the strength of those prejudices, those hopes and fears which he had to encounter in his progress to Calvinism."—Vol. 1. pp. 535—537.

It was not probable that a mind which could take so clear and comprehensive a view of this subject should ever take any other. Nor was the probability violated in the instance of Heber. He was a consistent Arminian to the very last. In his sermons on "the doctrines of God," and on "God's dealings with Pharaoh," Calvinistic doctrines are admirably dissected and impugned; and in a discourse preached at Madras, less than a twelvemonth before his death, (Sermon X. of the "Sermons in India,") we read:

"In thus maintaining God's absolute sovereignty, I am NOT maintaining the doctrine of ABSOLUTE DECREES. I CANNOT CONCEIVE that God ever uses His sovereignty in that manner; though grace is free, it will not follow that it is employed IRRESISTIBLY; and, for all which appears to the contrary in the present parable, the laborers who were sent into the vineyard might, as well as the guests who were invited to the marriage supper, have refused to go, and have preferred their previous idleness, or the service of a different master. But with such as accept the call, with such as persevere in their labors, with such as, on account of these labors, have reason to expect everlasting life from their Heavenly Father, with all such the calling has been of God; and for that calling, and all its blessed consequences, they owe to God unbounded thankfulness, and have reason to ascribe to His goodness alone even the covenanted rewards which they receive from Him."—P. 170. [*Christian Remembrancer.*

To be continued.

DR. TURNER'S TRANSLATION OF PLANCK, ON SACRED PHILOLOGY AND INTERPRETATION.

We feel under obligations to a respected correspondent for the accompanying notice of this new work, from the pen of Dr. Turner. We cordially adopt his sentiments respecting the value of Dr. Turner's labors, and those of his able coadjutor, in this branch of theological learning. We have no knowledge of Dr. Planck's work, but feel a perfect confidence in its merits from the fact that Dr. Turner has considered it worthy of translation. A profound and extensive acquaintance with the works of German theologians, has impressed him with the value of their labors in philology, while with all good men, he deplores the use to which most of them have applied their acquisitions. Some of these works, however, are entirely unexceptionable in theology, while the system of *interpretation* which they present is invaluable. Such are the works which have hitherto issued from our Theological Seminary at New-York, and such, we have no doubt, will prove the character of the work, of which our correspondent speaks as follows:

"We are happy to hear that so much of Dr. Planck's large and valuable introduction to theological literature in general, as relates to *Philology and Interpretation*, is about to be given in an English dress, to the American Church, by the Rev. Dr. Turner, professor of biblical learning, and the interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States. We have read with great satisfaction the translator's introductory chapter, in which he presents a brief analysis of the whole work of the celebrated German professor; and it impressed us strongly with the wish that the *entire* work were accessible to those who do not understand the language in which it is written; and we are persuaded that no one could do it more justice as a translator, than Dr. Turner. The particular subjects which he has selected for the present, are highly important, and we doubt not, will furnish a rich accession to our stock of biblical learning. It is gratifying to find that our Theological Seminary is beginning to exert an auspicious influence upon biblical science within the Church, there having already emanated from it an admirable translation of Jahn's Introduction to the Old Testament, the conjoint work of Dr. Turner and the Rev. W. R. Whittingham, an alumnus of the Institution. The works of both the German professors are very valuable; and we certainly owe a debt of gratitude to those, through whose disinterested labor we are to become acquainted with them. We anticipate, indeed, a rich treat from the forthcoming work, and hope that the undertaking will be appreciated and patronized by every friend to theological literature."—*Episc. Recorder.*

DR. MONTGOMERY'S SERMON.

The American Pulpit, for June, has just made its appearance, and contains an able and eloquent discourse on the Missionary enterprize, from the Rev. James Montgomery, D. D., of Philadelphia. Appended to this number, are several original Hymns, from the gifted pen of the Rev. William Croswell, Rector of Christ Church, in this city. We cannot forego the pleasure of transplanting one of them to our columns—especially as we are on the eve when contributions are taken up in behalf of the benevolent objects of the Colonization Society.

AFRICA.

When shall thy centre opened be?
  When shall the veil that lay
Upon that land of mystery
  So long, be torn away?
When shall the hallow'd Cross be seen
  Far in those sunny tracts,
Beyond the lofty mountain screen
  And thundering cataracts?

When shall the daily barks that bring
  Rich lading to the sea,
Of plumes of gorgeous coloring,
  And choicest ivory,
And incense of acacia groves,
  And costly gems and grains
Of that most precious gold, wash'd down
  By Abyssinian rains;—

When shall they bear a freightage back
  More precious than those woods,
Whose fragrance fills the Niger's track,
  In seasons of the floods?
When shall each kingdom that receives
  The Gospel, learn to prize
The treasures hidden in its leaves,
  Above all merchandize?

Then bread upon thy waters cast,
  Shall not be cast in vain,
But after many days are past,
  It shall be found again;
Then thy barbaric sons shall sue,
  Nor nature's self resist,
An entrance for their kindred true—
  The dark Evangelist!

Since writing the above paragraph, and extracting the beautiful poem which follows, we notice the following allusion te "Africa," in the Rev. Dr.'s Sermon, which will not, we feel persuaded, be considered irrelevant to the subject and the circumstances referred to.

"But there are other lands which invite our interest and exertions; and we owe it to ourselves, to the Church, and to God, to have our missionaries *there*. And here I feel assured, that you have anticipated me in reference, especially to degraded and benighted *Africa*. Oh, my brethren! what a debt we owe to Africa!—Besides all the motives and all the claims which should prompt and demand our exertions for her spiritual melioration, arising out of the general obligation resting upon our consciences, to extend to her destitutions the life and hopes of the Gospel, there are special considerations, constraining and irresistible, which should impel *American Christians* to instant and efficient action in her behalf. Though not naturally implicated in the original guilt of that horrid traffic in human lives; yet the long and profitable enjoyment of its unholy fruits—the very existence in our land of African slavery—devolve upon us the imperative duty of making the only reparation for the wrongs and sufferings which have so horridly characterized that *trade of blood.*"—*Boston Evening Gazette.*

EDUCATION.

Communicated for the Churchman.

Being highly gratified a few days since, by meeting with such high authority as Scott, for sentiments exactly according with my own, on a subject of universal importance, occupying every one's mind, yet little understood, I shall not, I trust, be deemed presumptuous, in hoping to find a place in your paper for a few extracts—particularly as they press the point I believe to be of the utmost importance, that is, obedience; commencing the habit at so tender an age, that the possibility of opposition to a parent's will, should never enter the mind of a child, until its opening intellect has rendered it amenable to the control of reason. *

EXTRACTS FROM THOMAS SCOTT'S LIFE OF HIS FATHER.

"The grand secret of my success," says Scott, "appears to have been this—that I always sought for my children as well as for myself, in the first place, the kingdom of God and his righteousness. Whatever else you teach, or omit to teach your children, fail not to teach them subjection, and that to the mother as well as to the father; establishing authority—which is perfectly consistent with kindness and affection—so that, from childhood, they shall not think of deliberately opposing a parent's will; of having or doing what he disapproves. This is the greatest safeguard that can be placed about young persons. It has generally cost me one sharp contest, sometimes more; but when it was once settled who was master—the parent and not the child—the path was ever after comparatively smooth and easy. On correction, I am decided as to its propriety and necessity, as the appointment of God; but there can be no occasion for its frequency, if properly administered; it should never be applied for small faults, for what resulted from childish levity and inconsideration; but only for what was wilful, rebellious, or immoral: a child was to be punished, not for being a child, but for being a wicked one; of course, chastisement was to be applied coolly, and with deliberation, to fulfil a duty, painful to our feelings, not for their gratification. It is a rule with me, from the time children become capable of making their wants known in any other way, they were to obtain nothing by crying for it, or by any other misconduct: the contrary practice was bribing them to behave ill. I lament seeing parents so often inverting the proper course to be pursued, leaving their children almost without restraint when young, and then attempting to impose too severe restrictions upon them, when grown up: each error was highly pernicious; the combination of the two, of most ruinous consequence.* The forming habits of application is of great importance; the idea of teaching every thing as play or entertainment, could it be realized, would sacrifice the great moral benefits of education; the difference between work and play should be felt, and the proportion of the former to the latter, gradually increased. The habit of application is of vastly greater importance than any particular branch of learning which is to be acquired by it.† On the subject of teaching children religion, I have in some degree altered my opinions: I did too little, I am convinced, in the way of teaching catechism, prayers, and portions of Scripture by heart; not only from the want of time, but from a fear beyond what was warranted, of producing formality. I have lived to see to how good account a pretty large measure of such instruction might be turned; particularly storing the mind with Scripture for future use. I would have the memory, while tenacious, as in children, preoccupied with such matter, without, however, rendering it burthensome. I never attempted a great deal in the way of talking directly to children, and drawing them forth to talk upon religious subjects, but trusted much to family worship, and the constant reading and explaining of the Scriptures: much, also, I hoped, from the conversation kept up in my family, and by the spirit of supreme regard to religion, which I had endeavored to maintain. I sought the improvement of passing events, of occurrences relating to my children's conduct and that of others, as the occasion of religious remark, illustrative of Scripture truths, teaching young persons to take a religious and Christian view of whatever took place. I always considered it of the greatest importance gaining the affections of our children, drawing them to choose our company, to enter into our conversation, and to make us their confidants. I trust," he said, addressing his children, for whose benefit these rules were drawn up, "that there may be little need to say to you, Let brotherly love continue; but," said he, "let every thing be done to train your children also to union and cordiality; let them be guarded, and taught themselves to guard against whatever might violate it—there will be different turns of mind—there will be occasions tending to excite jealousy, envy, and grudging; but let the demon of discord be watched against as the deadliest foe to a family;—respectability, happiness, usefulness, all depend on its exclusion. A threefold cord is not easily broken, but a divided house cometh to desolation."

THE ROCK OF REFUGE.

"Lead me to the Rock that is higher than I!" Ps. lxxi. 2.

Trav'ller through life's uneven road,
  By sorrows oft distrest;
Sinking beneath the oppressive load—
  Behold,—a place of rest!

Not in the fading joys of earth,
  However loved or dear!
But fix'd on those of heavenly birth,
  Unsullied by a tear.

The tow'ring rock 'midst Afric's sands—
  Shade from the scorching sun—
A refuge for the trav'ller stands:
  Thither the way-worn come.

Who faint beneath the fervid sky;
  And,—reach'd that blessed spot—
Beneath its deepest shadows lie:
  Their sufferings past forgot!

Thus Jesus *view a refuge* sure
  From every ill of life:
From conflicts hardest to endure,
  From sin and Satan's strife.

Press to this Saviour's bleeding side,
  Beneath His Cross come lie;
There, every grief and sorrow hide:
  To Him for refuge fly!

His *love* can bless thy parting soul,
  With foretaste sweet of heaven:
His *peace* thy every fear control,
  Whispering, "Thy sin 's forgiven!"

Then as a guardian angel speed
  Thy newborn soul away;
From earthly sin and sorrows freed,
  To Heaven's eternal day.

W.

THE CHURCHMAN.

SATURDAY, JULY 16, 1831.

Appointments of Bishop Onderdonk.—July 16, West Charlton; Sunday, 17, Ballston Spa; 18, Milton; 19, Saratoga Springs; 20, Sandy Hill; 21, Granville; 22, Hampton; Sunday, 24, Ticonderoga; Wednesday, 27, and Thursday, 28, Plattsburgh; Sunday, 31, Schenectady; Sunday, August 7, Auburn.

The intermediate week will be spent in attending the Commencement of Geneva College, and visiting the Church at Geneva and other Churches in the vicinity; after which, the Bishop will proceed further west.

☞ We are requested to place before the readers of the Churchman the following Circular, signed by the Standing Committee of the New-York Protestant Episcopal Press, in reference to the contemplated publication of Bishop Hobart's Works.

BISHOP HOBART'S WORKS.

The Standing Committee of the Protestant Episcopal Press are aware of the prevalence, to a considerable extent, of an expectation that the posthumous works of their late revered diocesan were to be published by the institution under their direction. Considering the facts, that in very similar circumstances the posthumous works of Bishop Ravenscroft were sent *from North Carolina* to the Protestant Episcopal Press, to be published by it for the benefit of the religious societies to which their author had bequeathed them—and that the very latest act of Bishop Hobart's life was to testify, by a provisional legacy, his confidence and interest in the Protestant Episcopal Press—the expectation was not groundless, and those who have entertained it may not unreasonably infer from the "Prospectus" lately issued, that some want of liberality on the part of the conductors of the Press towards its benefactor's family must have interfered to prevent the natural destination of his works.

To free themselves from such an odious imputation, they feel it incumbent on them to publish the following facts.

Immediately on the appearance of a notice that the works of Bishop Hobart were to be published for the benefit of his family, a communication was addressed to his executors by the conductors of the Press, soliciting their publication, with "the assurance that the facilities for the execution and sale of the works afforded by the institution *should be greater*, and the terms afforded to the proprietors *more advantageous*, than could be realized by them at any other press;" assigning as the reason for the application, that the applicants regarded it "as a sacred duty which they owe to the memory of their departed head, to the character and interests of the institution with which they are connected, and over which he so lately presided, and to the Church, the confidence of which it has in a good degree secured, and the eyes of which are fixed upon it."—This communication was dated November 30th, 1830.

On the 1st of December, at an interview of the Standing Committee with some of the gentlemen intrusted with the publication of the 'Works,' assurances were given that no contract for the publication should be entered into, without a further conference with the Committee.

So implicit was the reliance of the Committee upon these assurances, combined with their own previous offer, that, after further communication with the gentlemen intrusted with the 'Works,' they requested their Agent to give information of their readiness to proceed in the publication with all despatch, postponing every business that might interfere—they being at that time in the daily expectation of receiving a copy.

On the 22d of February, in answer to an inquiry respecting the terms of publication, and the responsibilities which the institution might be willing to assume, the Agent was directed to reply that the publication should be made at a reasonable trade price, the Press "*looking to the sale of the work for remuneration*, and *paying all surplus proceeds to the family of the Bishop*"—in other words, ASSUMING ALL THE RISK, and MAKING OVER THE WHOLE PROFIT.

In this stage of the negotiation, on the 25th of February, a definite statement of the contents, size, and form of the proposed publication was, for the first time, offered to the conductors of the Press, accompanied with the wholly unlooked for proposition, that they should BECOME BIDDERS FOR THE COPY-RIGHT of the first edition, an offer having been already received from the Messrs. Swords.

After a full consideration, this proposition was declined, on the ground that "an offer of a specific sum for the privilege of publishing could not be made, unless in the expectation of *realizing a considerable profit* beyond the sum offered, added to the expense of publication;" whereas it was the wish of the conductors of the Press "*to afford to the family of the late Bishop* ALL THE PROFITS which might arise, after paying only *the reasonable expenses of publication*:"—and for the further reason, that it was considered incompatible with the institution to compete with the trade in purchases of copy-right.

It was, therefore, no want of liberality in the conductors of the Press,—but their unwillingness either on the one hand to jeopardize an institution of the Church by risking a very large sum upon the contingency of sale, or on the other to *injure* Bishop Hobart's family by withholding from them a part of the profits of his works,—that deprived them of the honor which they so much wished and so earnestly endeavored to obtain, the publication of their loved and revered President's remains.

Benjamin M. Brown,
Lewis Curtis,
Charles Keeler,
George C. Morgan,
Charles N. S. Rowland,
Floyd Smith,
} *Standing Committee.*
Henry Cotheal, *Treasurer.*
John V. Van Ingen, *Agent.*
W. R. Whittingham, *Editor.*

New-York, July 12th, 1831.

Domestic and Foreign Missionary Society. The "*Proceedings of the* Board of Directors," at their stated meeting, held in Philadelphia, on the tenth and eleventh of May last, have been laid before the public, and claim the attention of Churchmen in every section of the country. It appears from the report, that sundry resolutions of Foreign Societies in reference to this Institution, together with a statement of several valuable donations respectively made by these Societies to the Library and Room of their sister Institution in Philadelphia, have been communicated to the Board by the Rev. Dr. Milnor, of this city. Corresponding resolutions were adopted by the Board, in reference to the "Society for Promoting Christian Knowledge;" the "Society for Propagating the Gospel in Foreign Parts;" the "Church Missionary Society;" the "London Missionary Society;" the "Wesleyan Missionary Society;" the "Baptist Missionary Society;" and the "Society of Evangelical Missions at Paris." The following is one of the resolutions in regard to the venerable "Society for Propagating the Gospel in Foreign Parts:"—

Resolved, That the Board has heard with great satisfaction, through the Rev. Dr Milnor, of the kind feelings of the venerable "Society for Propagating the Gospel in Foreign Parts," towards this Society; and of their intention, as declared by their Secretary, to transmit copies of their publications, as far as practicable.

Our readers will be pleased to observe also, the following resolutions.

The following resolution, on motion of Rev. Dr. Montgomery, was adopted:

Resolved, That this Board has heard with great satisfaction of the spirited movement which has been lately made in New-York, in reference to the Green Bay Mission, which is proposed to be sustained by funds furnished from that diocese; and that from the unlimited confidence entertained by this Board in the character of the Rev. Richard F. Cadle, the Superintendent of this Mission, they feel assured of the most beneficial results from the proposed aid.

The following preamble and resolution, presented by the Rev. Mr. Boyd, were unanimously adopted:

Whereas it has pleased Almighty God in his wise and mysterious providence, to remove from his labors in the Church militant, as we confidently trust, to the joys and rewards of the Church triumphant, the Right Rev. John Henry Hobart, D. D., late Bishop of the diocese of New-York, and one of the Vice-Presidents of this Society: Therefore

Resolved, That this Board recognizes in this dispensation of Divine Providence, a renewed call upon its members to greater zeal, activity, and diligence in the important charge committed to their care.

The Rev. Dr. Henshaw, having informed the Board, that as it did not appear from the minutes of the last annual meeting, that any notice had been taken of the decease of the Right Rev. Bishop Ravenscroft, it was his wish to amend the above resolution by the insertion of the name of that distinguished prelate. The amendment was accordingly adopted.

The Tablet at Le Roy.—The Rev. Dr. Rudd, in the last Auburn Gospel Messenger, speaking of this "becoming tribute" to the memory of Bishop Hobart, very justly observes: "We cheerfully give the following, from an unknown correspondent, a place in our columns, and while doing it we cannot but ask, what has become of the monument intended to be erected in St. Peter's Church in this Village. Tardiness in the prosecution of such an object diminishes the value of it, and may sometimes expose to censure those who ought to attend to it. As an alteration and enlargement of St. Peter's are now going on, the proposed monument could be placed with great convenience and advantage about the first of September, when the improvement of the Church will be approaching its completion.

To the Editor of the Churchman.

Sir,—The communication of Lazarus, in your last number, pleased me much, both in relation to its *matter* and *manner*. I cannot but rejoice that the attention of the Episcopal public has thus been directed to the momentous subject of which it treats. Indeed, on the adoption of the measures suggested in his article—the building of Free Churches—depend, in a great degree, the increase and prosperity of the Church in this city. As matters now stand in the Episcopal Church, the poor—it may be said fearlessly—have not the Gospel preached to them. They can have no access to *our* Churches. No place is assigned for them there. It is true, galleries are constructed, and a pew here and there set apart in some remote corner of the church, and marked, *For Strangers*. But how inadequate this provision for the thousands and tens of thousands of the poor around us! A partial remedy might be suggested, but after all, no method can be devised to meet the case in every respect, but that of erecting free churches, constructed in a plain and simple manner, devoid of every useless ornament, and subjected only to a small yearly expense. Were the rents of the pews situated in the galleries of our churches reduced to two or three dollars a year, then there might be some few of the poorer class who would become attendants on our services; but there would be a far greater number, who, because of the expense, trifling as it may seem, would be deprived altogether of the benefits derived from a regular and constant attendance on the services of the sanctuary, as they exist in the Episcopal Church. As *Episcopalians*—but more than this—as *Christians*, we surely cannot stand silently by, and see those, many of whom in their childhood were reared in the bosom of our Church—for all of whom Christ died—perishing at our very doors for want of that knowledge which can make them wise unto salvation. Shall they continue in the road to ruin and we make no effort to lead them in the way to life and glory? Where among us is the spirit of Paul, who, to express his burning anxiety for the eternal welfare of souls, even wished that he himself might be accursed from Christ, if thereby any of his brethren could be saved? Why cannot, why do not Christians in our day, in some degree at least, catch the missionary spirit of this greatest of missionaries; and like him strain every nerve, and use every means to bring into the fold of the great and good Shepherd of Israel, the many wandering sheep of his flock? Cannot the answer be found in this—the love of Christ constraineth them not?

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* A lady who was some time resident in Mr. Scott's family, mentions in a letter, two circumstances which particularly struck her in his management; one was, his never resenting misconduct in any way, when the contest was over. I used to admire, she says, his being so soon kind to the offender. The other, was his plan of letting authority go, by imperceptible degrees, as his children grew up. In this, she remarks, he excelled even his management in childhood; and the observation of many unhappy cases, arising from a contrary course, has convinced me of its great importance.

† It seemed to him, that the wide difference existing among families, brought up under the same religious instruction, was in a very main degree to be traced to some being trained to industrious habits, and some not.

If souls perish whom Christians might have saved, to whom but to those Christians will the charge of their destruction be laid? How powerful the motives, then, that urge every follower of Jesus to use the utmost exertion in behalf of those plans, which when put in execution, will draw men to Him, and take out of their garments the imputed stain of a fellow-creature's blood.

The present seems a highly auspicious time, Mr. Editor, to agitate the subject now under discussion. The late meeting at Christ Church, in regard to the proposed City Mission, has admirably prepared the way for the adoption of measures in relation to the erecting of Free Churches. In fact, sir, the proposed objects are *one*. You cannot successfully employ missionaries to scour the streets, and lanes, and by-paths of our city, to proclaim to the poor the Gospel, and to keep them in the way of duty and holiness, without affording your missionaries the power to direct the objects of their visits to *a place of worship*, where they can hear the glad tidings of salvation "without money and without price;" where they can learn the path of duty, and use such means as the great Head of the Church has appointed, to keep them in the way of holiness. The great object of your City Mission would be defeated, if the instructions and advice of your missionaries could not be followed, on the part of those instructed, by a conscientious use of the means of grace, as afforded in the sanctuary. Impressions made on the heart are apt to be soon effaced, if they are not kept alive by a repetition of the advice, or a remembrance of the circumstances that first created them. On the other hand, your free churches may be erected, but they will in part only answer the end designed in their erection, unless you pursue the system of a *mission*—sending out duly qualified persons *to carry the message* of entreaty, and in a measure, to compel those who are more unwilling, to become participants with us in the blessed privileges of the Gospel. Thus it is evident, how intimate is the connexion that exists between both the proposed plans—so much so, that you may in truth bless them together, and call them one.

Now, sir, what is to be done? merely to talk of the matter and still remain inactive? I trust not. There are those who will strain every nerve to accomplish these objects, and devote to the work every energy of their soul, until success shall crown their endeavors. All that is wanted is a *general interest* to be felt on the subject, and a *general co-operation* extended, and the work will be done.

One word in relation to the *system* of free churches. Objections have been raised against it, and some of them are not without force. There is in man a spirit of independence, which will not allow the reception of favors without making some return. To be considered *helplessly dependent* on others for any thing we possess or enjoy, is ever repugnant to the proud spirit of our nature. Hence it is argued, that you cannot rear and support free churches, without creating in those who attend them, an uneasy, slavish feeling of dependence. However censurable this spirit may be, it still exists, and therefore the argument holds good. To correct this, I would propose this plan. Let the pews be rented at a very low rate—none to exceed ten dollars, or even less, and all to be put so low as to be brought within the reach of every applicant. Set apart a good number of entire free pews, and let others be rented as the applicants may be able to pay, leaving it discretionary altogether to the vestry or a committee of the vestry, to affix the price. I think it would be advisable to rent some as low as one dollar the year, and perhaps even for half the sum. I ground my argument in support of this plan, on the fact, that we value that most, which costs us most. There is another objection. It is highly desirable, that in the house of God, as elsewhere, members of families should ever be found in company. There is not a more lovely sight afforded us, than that of a whole household all going to the sanctuary in company, sitting side by side while there, kneeling on the same footstool, and uniting their voices in prayer and praise to the God of their being. Where the system of free pews *entirely* prevails, there must often a separation take place. Now the plan above proposed, obviates this objection completely. The rent of a pew can be fixed so low as to bring it within the reach of even the poorest family in our city. Let the price be, not what the pew is worth, but what the individual can afford to pay for it.

This plan I conceive to be free from any objections, and perfectly feasible. Being so, I wish much to witness its operation. I trust the time is not far distant when this or a better will be put into operation, that it may then be said, as it was in the time of our Saviour, *The poor have the Gospel preached to them.*

Yours, &c., C. M. A.

For the Churchman.

Mr. Editor,—In looking over the proceedings of the London Prayer-Book and Homily Society, held in May, 1830, I find the following anecdote related on that occasion, by Capt. Gambier, of the Royal Navy.

The facts recorded in it are, I think, strikingly illustrative of the truly evangelical tendency of our sublime and spiritual Liturgy. As such, they will doubtless be read with interest by those who duly appreciate the excellence of this most invaluable of all human compositions.

In the course of a journey, said Capt. Gambier, which I lately took to the North of England, I became acquainted with a gentleman belonging to the Society of Wesleyan Methodists, who told me, without my seeking it from him, this remarkable circumstance. He said, "Sir, perhaps you are not aware that in our Society, when it pleases God to send, as he sometimes does, suddenly a great increase of numbers to hear the word, we find after a certain time—at least, this is our general observation—that half of them usually fall away Some fall into fanaticism; some dislike the discipline to which they are subjected; and others depart for various reasons. But some time ago, a revival happened in the congregation to which I belong; and to our great surprise, that which we have usually observed, has not taken place. The minister, a most excellent person, has been diligently considering what are the means which God had been pleased to use, to prevent the too common declension; and he has been able to attribute it to no especial cause whatever, but the use of the Liturgy of the Church of England, and the wholesome instructions conveyed by means of it."

Such testimony, Mr. Editor, as the preceding, is no less pleasing than true; and in addition to it, we may safely add, that *wherever* our Liturgy is adopted in its simplicity and purity, and the principles which it inculcates fully believed and practised, there will be found a sound, rational, and fervent piety; free from fanaticism on the one hand, and formality on the other. If we look at Protestant Christendom, we behold an almost universal attachment to the inestimable formularies of our Church. As one evidence in proof of this, I would state, that our Liturgy has been recently translated into the Chinese language, and also into that dialect of Indian, called Indo-Portuguese: the former version was made by a Presbyterian minister, Rev. Dr. Morrison, and the latter by a Wesleyan Methodist Missionary, Rev. Mr. Newsterd. May we, then, as lovers of this book, evince our gratitude for our distinguished privileges, in endeavoring by every means within our power, to promote its circulation. And let us cherish the expectation, in dependence on our exertions and the divine blessing, that the time is not far distant when the Bible, the only chart of life, and the Book of Common Prayer, as a most useful and invaluable concomitant, shall have been translated into every tongue and dialect under heaven; that all the nations, and kindreds, and tribes of the earth, may be able to read in their own language, the wonderful works of God. J. D.

New-York, June 22d, 1831.

To the Editor of the Churchman.

I have read with much pleasure the several articles you have published respecting our Church Music, and most fervently hope that they will have the effect intended by the writers of them: but this will not be the case, unless each individual will take the hints there given, as if intended for himself. It is certainly a cause for much regret, that this part of our public worship is so much neglected, and by those, too, who have not the excuse of no ear for music, or of not being acquainted with the tunes. I know several persons myself, who are not ignorant in vain and idle song, accompanied by the piano, who, when in church, never raise their voices in praise and thanksgiving, accompanied by the organ. It appears to me that, if there is any one time when the angels in heaven delight to look upon earth more than another, it is when a whole congregation unite as one in offering up prayer and supplication, or are chanting the praises of the Most High. If each one composing a congregation would look upon this part of divine worship in this light, I doubt if there would be one remaining silent. And is not this privilege a great blessing? What would be our feelings, were we so situated that we could not mix with those who go up to the house of the Lord? And shall we, with all the privileges we enjoy, refuse to make use of the talents given to us for the very purpose of singing praises to our God? I do believe this subject has not had the consideration which it deserves, or there would not have been any occasion for these remarks. I do hope the time is not far distant when every person, old and young, who attends our churches, will consider it a duty as much to join in the music of the Church, as in the prayers.

It must be acknowledged, I think, by all, whether Episcopalians or not, that the selection of chants now made use of, when performed properly, are well calculated to elevate the soul, and prepare the heart to receive the good seed that may be sown. I say, *performed properly*; for I am sorry to say, that in some few instances—and I am thankful they are few—the organist seems to have forgotten that he has sacred music before him, and indulges in so many fanciful voluntaries, that the author would hardly know his own music. The practice of hurrying the music of a chant, spoils the effect entirely.

I observed in your last paper, an advertisement of a cheap edition of the chants now in use. I wish every rector of every church would recommend every pew holder to have two or three copies of those chants in each pew. I do not think it would be long before every person making use of them would become sufficiently acquainted with music to accompany the organ; and in such case, what would be the result? Why, instead of one in four or five, there would be seven-eighths of the whole congregation lifting up their voices in grateful notes to Him who hath redeemed us, and made us white in his blood. Edward.

American Pulpit.—The American Pulpit for June lies before us—and contains a Sermon of the Rev. Dr. Montgomery, Rector of St. Stephen's, Philadelphia. Some remarks upon this Sermon, from a Boston paper, with an extract, will be found under the head of Reviews.

Lectures for Young Persons.—The Rev. John L. Blake, Rector of St. Matthew's Church, Boston, proposes to publish a work under this title. Among the subjects, which it is designed to embrace in this volume, the following, it is said, are the most prominent:—Early Piety; Choice of Company; Claims of Society upon Young Men; Evil Advice; Formation of the Female Character; Influence of Women on Society; Improvement of Time; Decision of Character; Advantages of Public Worship; Forms of Public Worship; Baptism; Confirmation; Holy Communion; Claims of the Church upon Young Persons; Growing up in Habits of Doing Good

The selection is most judicious; and the literary character and practical experience of the Rev. Mr. Blake, insures, we think, such an execution of the design, as will be satisfactory to the public.

Viator.—A communication under this signature, relative to an article on Persecution signed Minimus, which appeared some time since in the Churchman, has reached us. With the opinion of the writer on the *main subject* we fully coincide: but we are sure, that Viator himself will not desire the publication of his remarks, when we give him the assurance, from our own personal knowledge, that his surmises in regard to the principles and the intentions of Minimus, are altogether unfounded and extravagant.

TO SUBSCRIBERS AND CORRESPONDENTS.

In consequence of some complaints from our country subscribers relative to the delivery of the Churchman, we have determined on an alteration in the time of issuing our paper. Hitherto, it has been detained until as late a period in the week as practicable, with the view of securing the latest intelligence and communications. But being now assured that a majority of our subscribers, city and country, will be better satisfied with the reception of their papers at a precise and previously determined time, we have made arrangements to that effect. The "Churchman" will in future, go to press in time for the Friday mails, and may be depended on accordingly by our distant friends. The punctuality *of its delivery to city* subscribers will, of course, be proportionally increased.

☞ Communications and advertisements *intended for immediate insertion*, must be handed in before the Wednesday preceding publication. None received after that time can obtain insertion until the ensuing week.

Confirmations by Bishop Onderdonk.—On Sunday last, in Albany, at St. Peter's, A. M., 37; St. Paul's, P. M., 39; Monday, Troy, St. Paul's, A. M., 51; St. John's, P. M., 13; Tuesday, Trinity Church, Lansingburgh, A. M., 14; Grace Church, Waterford, P. M., 7.

Institution.—On Tuesday, July 12th, the Rev. Phineas L. Whipple, was instituted by the Right Rev. Bishop Onderdonk, of this diocese, into the office of Rector of Trinity Church, Lansingburgh, Rensselaer County. The morning prayer was read by the Rev. John A. Hicks, Rector of St. John's Church, Troy, and the Lessons by the Rev. Orange P. Clark, Missionary at Mechanicsville, Saratoga County; and the sermon preached by the Bishop, who afterwards administered Confirmation to 14 persons.

☞ We present our readers to-day with an extract from the Primary Charge of Bishop Stone.

INTELLIGENCE.

ECCLESIASTICAL PROCEEDINGS.

Extract from the Journal of the Massachusetts Convention.—A communication was then read by the Secretary, from the President of the Convention of the Diocese of New-York, in relation to the lamented death of the late Bishop Hobart:—Whereupon, on motion of the Rev. Mr. Doane, it was *resolved*, That this Convention, sympathizing deeply with the sister Diocese of New-York, in her late afflictive bereavement, order the communication to be entered on the records, and printed in the Journal of the Convention.

Rhode Island.—The Convention of this diocese was held in Newport, on Tuesday and Wednesday, the 14th and 15th of June. There were present *six* clergymen, and twenty-one laymen, delegates from the seven churches in this state.

Rev. Mr. Wheaton, of Trinity Church, Newport, presided, in the absence of Bishop Griswold, agreeably to a provision of the Constitution, which makes the Rector of the Church in which the Convention is held, the President, when the Bishop is absent. Rev. George W. Hathaway, of Warren, was chosen Secretary, in place of Rev. Mr. Fuller, removed from the diocese. Mr. Alexander Jones was re-elected Treasurer.

In the morning of Tuesday, the Convention Sermon was preached by Rev. Dr. Crocker, of Providence, and the communion administered. In the evening, a Sermon on missions was preached by Rev. Mr. Taft, of Pawtucket; and the following morning, a Sermon was delivered by Rev. Mr. Nash, of St. Alban's, Vermont.

Rev. Mr. Bristed was appointed to preach the next Convention Sermon; Rev. Dr. Crocker, the Sermon on Missions, and Rev. Mr. Wheaton, the Sermon on Sunday Schools.

The Standing Committee was reduced in number, and the following gentlemen were appointed:—Rev. Messrs. Crocker, Wheaton, Bristed, Taft, Burge, and Hathaway; and Messrs. S. T. Northam, of Newport; A. Jones and R. Brownell, of Providence; Lemuel C. Richmond and George Pierce, of Bristol; and David Lefavour, of Pawtucket.

Rev. Messrs. Crocker, Wheaton, Taft, and Bristed, and Messrs. S. T. Northam, J. D'Wolf, Jr., A. Jones, and Edward Walcott, were appointed delegates to the General Convention.

CONFIRMATIONS.

The holy rite of Confirmation was administered by the Right Rev. Bishop Brownell, in Christ Church, Salem, on Thursday, the 7th inst., to eight persons.

CONSECRATIONS.

On Thursday, the 7th inst., the new Church in Salem was consecrated, by the Right Rev. Bishop Brownell, by the name of *Christ Church*. Morning Service was read by the Rev. B. Judd, and the Rev. A. Geer. The sentence of consecration was read by the Rev. A. Steele. The Rev. P. G. Clark, minister of the parish, and the Rev. S. B. Paddock, and John Morgan, were also present and assisting. A Sermon appropriate to the occasion, was preached by the Bishop; and, as he is not yet sufficiently recovered from his lameness to stand, through a discourse, it was delivered from his chair in the church.

The new church in Salem is a very neat and commodious building, and does great credit to the zeal of this infant parish. We believe the Service of the Church was never performed in Salem till about two years ago. The congregation was organized, and received into union with the Convention of the Diocese a little more than a year since. The liberality which has been evinced in the erection of so handsome a house for public worship, and the respectable congregation which has already assembled in it, afford a favorable presage of the future prosperity of the parish.—*Episcopal Watchman.*

CLERICAL CHANGES.

The Rev. John P. Robinson, of Pennsylvania, has removed to this diocese, and taken charge of St. James' Church, Zanesville, the members of which congregation have erected a neat and commodious house of public worship, now ready for consecration.—*Gambier Observer.*

The Rev. Joseph T. Clark, of the Diocese of Connecticut, has accepted a call from St. James' Church, Skaneateles, N. Y., and will soon enter upon his duties, taking under his care the congregation at Marcellus.—*Gospel Messenger.*

SUMMARY.

Bishop Meade in Tennessee.—The Western Weekly Review, published at Franklin, Tenn., says, that the Rt. Rev. Bishop Meade, of Virginia, was expected to preach in that town, at the Masonic Hall, on Monday, the 27th of June, at 3 o'clock P. M.; and that on the next day, the corner-stone of the Episcopal Church in that place, was to have been laid, with exercises suitable to the occasion.

Examination—Washington College.—The Annual Examination of the Students of Washington College will commence on Monday, the 25th inst., and be continued till the middle of the following week. The following gentlemen have been requested by the Trustees to attend the examination, most of whom have signified their intention to be present on the occasion, viz: The Rev. Dr. Wainwright, the Rev. Professor Turner, and Prof. Clement C. Moore, of New-York; and the Rev. Messrs. Potter and Doane, and James Bowdoin, Esq., of Boston.

Commencement.—The Annual Commencement of this Institution will be held in Christ Church, on Thursday, the 4th day of August next.—*Episcopal Watchman.*

The resolution granting to Washington College $8500, in payments of $3000 annually, to be applied to extinguish the debt due from the trustees of the college to the common school fund, passed the House of Representatives—yeas 95, noes 88.

In Senate, the bill passed in the House of Representatives, granting to Washington College $8500, in payments of $3000 annually, to be applied to extinguish the debt due from the trustees to the school fund, was passed by a majority of *eight*—yeas 13, nays 5.

Kenyon College Missionary Society.—It is gratifying to know that the lively interest which has been taken in the subject of religion for some months past, in this College, does not subside, but is productive of happy and appropriate results. Notice was given in the chapel, at evening prayers, June 23d, that a meeting of the Students would be held at early candle-lighting, to form a Missionary Society. Although previous intimation of the design had not been generally given, nor any arrangements made for addressing the meeting, the minds of the young gentlemen appear to have been prepared for it—they had been long praying "thy kingdom come," and their zeal for the cause of Christ was not of that heartless nature that it could be content with words. They required no other impulse than that which was at work in their own breasts. A society was formed, and the subscriptions handed in with an eagerness that scarcely allowed an opportunity for speaking. Thirty-five became life-members by paying five dollars each; the annual subscriptions made up the sum of two hundred and fifty dollars. May the Spirit which prompted this effort in the cause of Zion, continue to be felt amongst us, until the *personal, pecuniary, and prayerful* exertions of the students of Kenyon College result in that rich blessing to themselves and others, of which, by the good providence of God, they now give us the promise.

The Society is auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.—*Gambier Observer.*

University of North-Carolina.—It affords us much gratification to state, that the recent *Commencement* of this Institution was numerously attended, and that the Exercises were sustained to the satisfaction of the Trustees and other Visiters.

The Examination of the younger classes was commenced on the 13th inst., and continued until the 22d. The Senior Class had, by the particular direction of the Board of Trustees, been examined by the Faculty three weeks before. On the evenings of Monday, Tuesday, and Wednesday, there was speaking, as is usual, by the members of the Freshmen, Sophomore, and Junior classes.

On Wednesday, the Literary Oration, of which public notice has been given through this paper, was delivered by the Rev. William M. Green, of Hillsborough. Those who are acquainted with this gentleman, and who know how much his mind and heart are occupied by one engrossing subject, would have conjectured before-hand, that an Oration from him would have some connexion with Religion.—We learn that the subject matter of it, was, the influence of Christianity upon the happiness of Nations. We think the selection of the topic a judicious one; we cannot see why a Clergyman addressing a Christian audience, should be expected to forget altogether, the sacred character he sustains. The Orator was listened to with great interest, but as we shall take an early opportunity of presenting it to our readers, a particular analysis here of the sentiments advanced, if we were competent to the task, is rendered unnecessary.

On Wednesday afternoon, a Convention of Teachers and other Literary gentlemen interested in the subject of Education, was held, for the purpose of devising means for giving perfection and efficiency to the instruction communicated in our public schools of whatever rank. We indulge the expectation, that we shall have it in our power, hereafter, to give to the public a particular account of this meeting, which we deem of great importance, tending as it must do, to enlighten and regulate public sentiment in regard to the important subject of Popular Education.—*Raleigh Register.*

Wesleyan University.—At a joint meeting of the boards of Trustees and Visiters of the University, held in the city of Middletown, Conn., on the 13th ult., the Rev. Stephen Olin was elected Professor of Ancient Languages, the Rev. J. F. Huber, of Carlisle, Pa., Professor of Modern Languages, and Dr. T. M. Drake, of the University of Ohio, having been elected at a previous meeting in August last, Professor of Natural Science and Mathematics, Mr. Augustus W. Smith, of Cazenovia academy, was elected Adjunct Professor of Mathematics.

Fayetteville.—Christian benevolence seeks the relief both of the temporal and spiritual wants of the suffering. The students of Kenyon, although they had recently exerted themselves for a Missionary Society, and are preparing themselves, we trust, to do something for the Colonization Society on the 4th of July, when their "Auxiliary" holds its anniversary, could not resist the appeal made to their generosity by the houseless inhabitants. No public meeting has been held, but a subscription paper has been privately circulated, by which forty dollars have been collected.—We could wish for our brethren's sake, that it had been more—we can only pray that others may be found elsewhere to swell the amount, till it shall meet the wants of those who are now situated as some of us may hereafter be.—*Gambier Observer.*

Extract of a letter from Alabama.

"My dear sir, I assure you—I may say with truth—that I here "mourn for the ways of our Zion." The Rev. Mr. Shaw has left Mobile. I now stand alone in the help of the Lord. Huntsville is becoming cold and careless: and I find it impossible to visit Greensborough as often as I could wish, without doing manifold injustice to my own charge. Pray for us, and for me, that grace may be given me. If something is not done by the fall, we shall be behind—far behind other denominations, in this State—and it will cost years of labor, to do, hereafter, what might now be done, with faithful exertions, and prudent zeal. Send out to Mobile, my dear sir, some one of piety, talents, and prudence. Send also, to Huntsville, and to Greensborough. Our University has gone into successful operation, with about 58 students, and, I think, will in time do much for the Church in this place. Dr. Woods, the President, is an amiable, sensible, and tolerant Christian, and a gentleman in his manners. Though a Baptist by persuasion, he very often is a hearer at our Church, and joins in the services, as do all the Professors.

"Do all, and say all you can for us, my dear sir, and afford us your prayers, that God would not forsake his people, and shut up his tender mercy from our exertions here for ever!"

Charleston Protestant Episcopal Sunday School Society.—We have just received the Twelfth Report of this institution. The present number of teachers and pupils is as follows, viz: Teachers, 101, white children, 453, colored children, 242—total 695—under the care of four Superintendents. The Report holds the language—alas! too well grounded—of complaint at the lamentable deficiency of pious *adults* to take part in the business of the Sunday School. "It is much to be desired," said its language, "that pious communicants of some experience in the world, and respectable standing in the community, should become teachers in our schools. Their general seriousness would add influence to their character, and weight to their counsel; and the interest which such persons might be supposed to take in the religious progress of the children would gain their affection, and secure their obedience. We know not what to say to those who keep aloof from this labor of love;—and who are ashamed to be 'on the Lord's side' in this 'gainsaying and disobedient' world. If a sense of religious obligation be not sufficient to enlist them in the Saviour's cause, we fear that motives urged upon other grounds would be equally unsuccessful. We must therefore make it a subject of our private devotions, and implore the Spirit of grace and holiness to change their hearts and give them better minds.—*Family Visiter.*

Nelson's Practice of Devotion.—Messrs. T. & J. Swords, New-York, have just published that useful and interesting work, "The Practice of True Devotion, in relation to the end as well as the means of Religion; with an office for the Holy Communion;" by Robert Nelson, Esq.

The name of Nelson is familiar to all who have been for any considerable time acquainted with the Episcopal Church. He was one of the most distinguished laymen of the Church of England, and contributed by his talents, learning, and piety, to the Christian cause, in no ordinary degree. Several of his works, like the one just mentioned, have gone through very many editions. Among his most useful works, was the "Companion for the Festivals and Fasts of the Church;" which was revised and materially improved by the late Bishop Hobart. We cannot fail, on every proper occasion, to express our conviction that this work just named, is, for solidity, clearness and simplicity of instruction, as well as for its piety, one of the most valuable productions of any age for the edification and spiritual improvement of all who have limited means of information, and yet desire to grow in a knowledge of their duty to God and their fellow-men. Nelson was born in 1656, and died in 1715. One particular of his history is worthy of special notice. Some time after his marriage, his lady avowed herself a Roman Catholic, and, as she was a woman of talent, she frequently engaged in the controversies of the day, and even wrote against the publications of her husband; but, notwithstanding this exciting difference in religious opinions, it is asserted that no couple could live more happily and affectionately than Mr. Nelson and his wife. However unpleasant it may be, that those nearly related should be thus widely different in religious views, it is gratifying to discover, that where amiable tempers prevail, in connexion with cultivated minds, such difference will not destroy either social or domestic harmony.—*Aub. Gospel Messenger.*

Whoever has perused "Residence in the Sandwich Islands in the years 1823 and 1825," will learn, with great pleasure, that the author, the Rev. C. C. Stewart, of the U. S. Navy, has just published, in two volumes, another work, elicited by a second visit to the South Seas, in the years 1829 and '30. Mr. Stewart went out in the U. S. frigate Guerriere, as Chaplain, and on her arrival in the Pacific, was transferred to the U. S. ship Vincennes, in which vessel he visited the scenes of his former missionary labors. From the Sandwich Islands, the Vincennes proceeded to Manilla, thence to Canton, and touching at the Cape of Good Hope and St. Helena, arrived at New-York in June, 1830—thus accomplishing a voyage around the world.—*Political Arena.*

Interesting Scene.—A few days since, a young tradesman, a native of Ireland, but long a resident in this city, in passing along a wharf at which a ship from one of the ports in Ireland was about to be made fast, stopped, as is usual with persons from a foreign country, to observe whether any face which had been familiar to his eye in earlier years, might not present itself. In the bustle of attempting to get quickly on shore, one of the passengers fell into the dock, and instantly sunk under the vessel. Without a moment's hesitation, the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with considerable difficulty succeeded in bringing him safe to land. The deliverer very naturally felt anxious to see his prize restored to perfect life; and with this view, remained to tender his assistance, without going away to change, or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured, "God bless you; it would be too soon to die far, far away from home." The voice and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around; he asked the place of birth, and name of his patient; both questions were soon answered satisfactorily enough to prove that the rescued and the rescuer *were brothers!* It is needless to attempt to relate the sequel—in an instant they were interlocked in a close embrace, and a thousand questions and congratulations were made on each side, before one could be answered. Finally, the brothers retired, amidst the ejaculations and the wonder of all who observed the singular scene.—*N. Y. Courier and Enquirer.*

The Synod of the Associated Church of North America, have been in Session at Canonsburgh, Pa., for some days past. Among other business transacted, it was resolved to establish a Theological Seminary to be located at Canonsburg, for which purpose the sum of sixty thousand dollars was appropriated.

Report of the Domestic and Foreign Missionary Society.—A copy of the Proceedings of the Board of Directors of this Society, at their meeting in May last, together with the Report of the Executive Committee for the year preceding, has been handed us in an unfinished state from the press. This paper has been prepared with much care by the worthy Secretary of the Society; and it will, no doubt, be extensively read.

This Report is issued in the place of the Missionary Paper for July.—*Episcopal Recorder.*

Greek Missionaries.—A letter has been received by the Secretary of the Domestic and Foreign Missionary Society, from the Rev. John H. Hill, one of our Missionaries in Greece, dated Tenos, the 8th of January, 1831. The members of both Mission families were in good health, and encouraged by the prospects which a good Providence is opening up around them. We hope to be permitted to state more particularly the information brought by this letter, in the next paper.—*Ibid.*

Methodists in Ireland.—At 2 o'clock I set off for Tullamore. In the cabin I found but one gentleman, genteelly dressed, and reading. At dinner he disclosed his character, as I anticipated, by asking a blessing, and we became acquainted.—He was a minister of the *Primitive Wesleyan Methodists*, which party exists, he told me, only in Ireland, and numbers about 60 ministers, and 14,000 members. They do not administer the ordinances, but pursue Mr. Wesley's original plan, of preaching in the Episcopal parishes, and sending their converts to the Episcopal clergymen, for baptism and the Lord's Supper.

The *Wesleyan Methodists* are another body who separated in 1816, upon the principle of administering the ordinances for themselves. They have about 100 preachers and 22,000 members. Both parties have their hours of public worship so regulated as not to interfere with the service of the parish church.

The Primitive Wesleyans have no form of ordination. If a young man give evidence of piety, and feels drawn to the duty, he is asked to exhort. After a while, if properly recommended, if he feel it to be his duty, and still more if he have been instrumental in the conversion of sinners, he is received to trial, as a travelling preacher. This trial lasts *four* years, during which time he may not marry, and after which he may be examined, and received into connexion, as a regular preacher, but there is no ordination.—*Southern Religious Telegraph.*

Liberal Donation.—The Philadelphia National Gazette states that the Propaganda at Rome have made a donation of $10,000 to the Right Rev. Dr. Dubois, Catholic Bishop of New-York, towards the establishment of a college in his diocese. Most of this sum has already been received.

Greek Books published at Malta.—The press at Malta, belonging to one of the London religious societies, is actively employed in printing cheap books in modern Greek. Most of them are on religious subjects, or closely connected topics. For example, there was published in 1830, entitled Νεκρὰ Αυρὰ, or the Youthful Lyre, a collection of Sacred Songs, in imitation of those of Watts and Miss Taylor. In the Society's list we find also an Epitome of English Grammar, and a Manual of Geography, intended for the use of Greek youth.—*London Quar. Journal of Education.*

Manual of Family Prayers.—The Press have for Sale at their Depository, No. 46 Lumber-Street, a thin duodecimo volume, of 36 pages, by this title, compiled by the present Bishop of London, and adapted to use in this country. It contains a form of prayer for every day in the week;—and occasional prayers, such as the following—'To be added when any member of the family is sick;' 'To be added when any member of the family has recovered from sickness;' 'To be added when any affliction has befallen one of the family;' 'To be added on the mornings of those days upon which the Sacrament of the Lord's Supper is to be administered;' 'To be added when any child of the family has been baptized;' 'To be used on the morning of New Year's day;' and 'Some short devotional forms which may be used with any of the preceding forms:'—Price, neatly bound and gilt, 37½ cents. In plain bindings at less prices.

NEW PUBLICATIONS.

Standard Works—Volume Third.—Bishop Jewell's 'Apology for the Church of England;' and his 'Treatise of the Holy Scriptures,' with a Preface giving a history of the Work, a Memoir, Notes, and a most complete Index to the subjects and names treated of and noticed in the Volume; making in all 408 pages, has just been issued, and will be immediately distributed to the Subscribers to the Series of Standard Works of the Press.

Subscriptions not paid on the receipt of this volume will be charged at $4.

In Press.—The Communicant's Companion, intended as a *vade mecum* at the celebration of the Lord's Supper, will shortly be issued by the Press, in about 60 pages 32mo.—a size perfectly convenient for the pocket. This work will *in no respect* interfere with the larger manuals now in use, combining the didactic with the devotional, as it merely expresses in a strain of chastened fervor, those thoughts of penitence, faith and devotion, which should especially engage the mind of the communicant in the commemoration of the mediatorial sacrifice.

Help to Family Instruction and Devotion.—A valuable work for this object, by Bishop Sumner, of Chester, England, is now printing by the New-York Protestant Episcopal Press. It is the first volume of a series of Expository Lectures on the New Testament and includes St. Matthew and St. Mark.—Its form will be that of a duodecimo of about 400 pages.

New-York, July 14, 1831.

Letters received at the N. Y. Prot. Episcopal Press, during week ending July 13th.

S. C. Nichols—J. W. Ingraham—Rev. P. Van Pelt—J. Thompson—J. N. Whiting—Rev. M. T. C. Wing—Rev. F. Cuming—C. C. Lathrop—Rev. Charles J. Todd—Dr. Baldwin—J. L. Wolcott—Jesper Harding—Samuel Calman—L. H. Young—Rev. Joseph Scott.

Books have been sent from the N. Y. P. E. Press since last notice and up to July 16, to the following persons, viz.:—

L. H. Young, New Haven, 1 parcel, per steamboat Hudson.

O. G. Steele, Buffalo, N. Y., 1 box.

G. L. Whiting, Detroit, Mich. Terr., 1 box, all per Troy and Erie Line.

Coale & Co., Washington city, D. C., 1 box, per schooner Erie, Bartram.

Rev. Allston Gibbes, care of A. E. Miller, Charleston, S. C., 1 box, per ship Calhoun.

C. P. Mallett, Fayetteville, N. C., 1 box and 1 bundle.

W. C. Lord, Wilmington, N. C., 2 parcels, all per schooner New-York.

Rev. Jackson Kemper, D. D., Norwalk, Conn., and W. H. Jarvis, Norwalk, Conn., 1 parcel, per steamboat Citizen.

George Rowland, Norfolk, Va., 1 parcel, per schooner Increase.

S. Colman, Portland, Maine, 1 parcel, per schooner Alert.

George Carr Grundy, Baltimore, Md., 1 parcel, per schooner of Todd's Line.

H. & E. Phinney & Co., Utica, by private hand;—Rev. William M. Weber, Fairfield, N. Y., by private hand;—Sunday School, Woodbury, Conn., Mr. Sanford, left at Hawley & Tweedy's.

Bishop Ravenscroft's Works.—Agents for the sale of these works in North Carolina will settle their accounts with the gentlemen in that Diocese having the charge of publication. *All others* to whom they have been sent will remit to the Agent of the Press, at New-York, the Rev. J. V. Van Ingen.

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Particulars can be ascertained by application to W. W. Holmes, No. 60 William-Street, or to Charles A. Lee, M.D., 119 Bedford-Street, Greenwich Village.

May, 1831.—tf.

VARIETIES.

For the Churchman.

THY SINS ARE FORGIVEN THEE.

"Banished once, by sin betrayed,
Christ our Advocate was made:
Pardoned now, no more we roam—
Christ conducts us to our home.
Lord, obediently we'll go,
Gladly leaving all below:
Only thou our leader be,
And we still will follow thee."

To peruse with care and attention the page of history—to become acquainted with the different characters who have by their talents or acquirements rendered themselves conspicuous—to trace out the various countries that have excelled in the cultivation of the arts and sciences—to observe the rise, progress, and decline of empires—are subjects which open wide and far-extended fields for the acquirement of knowledge and improvement. It is on the page of history, that man can find examples suited for every condition, every age of life, no matter what may be his situation or pursuit—here he can reap incalculable benefit: here virtue can be taught the road to happiness, and the means pointed out by which her followers can truly find her ways to be those of pleasantness, and her paths those of peace, by imitating the examples of those who have followed her footsteps and listened to her admonitions, they will pass through life with honor and satisfaction, and finally, through faith, reach those pure, those spotless mansions, where dwells the great Creator, who condescends to write

"In beams of inextinguishable light,
His names of wisdom, goodness, power, and love,
On all that blooms below, or shines above."

And on the contrary, those who have devoted the best of their lives to the pursuit of vice—who have never listened to the "still small voice of conscience"—whose time, talents, and exertions, have been wasted and thrown away—who have never raised one thought from earth to heaven, but have gone on from error to error, and from sin to sin, can learn from the page of history, a lesson fraught with value and importance;—here can they behold the vanity, the sinfulness of their conduct, its progress, its termination, and its final ruin; and if conscience can speak, her monitory voice will perhaps be raised to snatch them from following those pursuits, the mere approach to which is danger, and the mere contact, death. Amidst all the names conspicuous on the page of history, whether confined to ancient or modern date, whatever may have been their peculiar characters or pursuits, whether benefit or evil may have arisen from their examples, still, much and valuable improvement may be derived; and all, and each, in their different stations, be made useful. Whilst we peruse the historic page, we become lost in wonder and astonishment: man was originally created pure and holy—how has he fallen!—Read the page of history, and you will find recorded crimes which have stained his character: pure as it once was, it has become sullied—sin has destroyed that fair, that beautiful fabric, on which Divinity was impressed, and man, guilty man, created in holiness and virtue, gifted with faculties to adorn and to enjoy—with power to observe and to command—with privileges to hold communion with earth's Creator—with a mind which could rise from earth to heaven, and from nature up to nature's Architect—has fallen. Sin, that destroyer of our peace, our happiness, our race, has tarnished that fair fabric, and man has committed crimes, the mere recital of which makes his heart recoil within itself, and shudder when he thinks that it was possible to imagine, much less to perpetrate, such deeds against nature and against God. Time will not permit us to dwell longer on this subject; if so, we might extend our pursuit much further; and whilst contemplating not only the actions and motives of men, but the various consequences which have resulted therefrom, we might continue our speculations to an immoderate length. Our principal object is to call the attention of the true believer to the person who pronounced the emphatic, consoling, animating words,—"Thy sins are forgiven thee"—to induce him to study his blessed character—to accompany him from the manger to the cross—and as far as human imperfection will permit, to imitate his glorious example, comparing his name with all and any which history presents: for he will find that whilst the one sinks into insignificance, the other rises with increased splendor. We may admire, and justly so, many whose names stand recorded on the historic page, but they were mortal—their actions reached no further than the boundaries of mortality; they appeared for a season, and like millions, passed from the stage of being, and have long since ceased to be remembered. They sought the honor, the praise, the reward of man; and when obtained, what does it amount to? Reverse the picture, and contemplate that blessed character, who to the believing penitent pronounced the pardon of her sins—"a power which no mere mortal ever possessed." It was reserved for the Saviour of the world alone to make the declaration—he sought no earthly recompense; and though infinite in power, and supreme in goodness, he left his home on high, and came to earth to save, to succor, and defend, and raise a guilty world from death to life. Study, follow, adore, and love that hallowed name, in every situation, in every age of life; you have an example for your imitation; he has gone from earth to heaven to be your advocate and friend: give yourselves to his service whilst on earth, that through his interceding and all-sufficient merits, you may rejoice with Him one day in his heavenly courts: on bended knees, humbly and daily seek the constant influence of the Holy Spirit, that he may guide, guard, and direct you, in all your doings: let it be your chief aim to glorify God's holy name, that finally, after having finished your appointed course on earth, you may reach those pure, those blessed mansions, prepared for the faithful in another and a better world.

C.

ON THE EVIL OF LATE HOURS.

To the Editor of the Christian Observer.

I do not recollect observing, among the many subjects treated of in your publication, any distinct enumeration of the manifold evils arising from the modern prevalence of late hours. I learn that in your busy and gay metropolis, the practice is truly alarming; and even in our country towns and villages, the encroachment is most ominous. I hear of shops open at eleven o'clock at night; of drawing-room windows flashing on the darkness for hours later; and even of regular, respectable tradesmen, and others far removed from the dissipations of fashionable life, who seldom retire to rest till after midnight. Will none of your correspondents, better versed than myself in the detail of these matters, utter a warning voice against so serious an evil? For an evil it is in every view, as respects health, morals, religion, and public and private welfare. Who, till the present age, heard of public lectures and scientific meetings *commencing* at eight or nine o'clock in the evening; and still more of a lord chancellor's levee opening at ten; and this, moreover, on the eve of Sunday? One of the first labors of a reformed parliament will, I trust, be a better regulation of its present preposterous hours of public business. What, but absurd custom, reconciles the minds of our public men to entering on the discussion of the great affairs of state, at a feverish after-dinner hour in the evening, when honest villagers are retiring to rest; and often not concluding a debate till the lark and the laborer are abroad in the field in the morning? On a recent visit to London, I was several times astonished, upon the breaking up of a party at eleven o'clock in the evening, to hear gentlemen say, "I must just drive down to the house, and see what is going on." There wants a "radical" amendment of the whole system, throughout the country; a "sweeping measure," a "revolutionary reform:" not lopping off fractional minutes from our excesses, but putting the clock several hours forward, and reverting to the sober, healthful, industrious, cheerful, and anti-nervous hours of our forefathers. Is there no patriot, no friend of morals or religion—no statesman, no divine or physician, who will devote himself to the accomplishment of this important object?

Christian Observer. Rusticulus.

ON THE AFFECTATION OF USING THE PLURAL NUMBER.

To the Editor of the Christian Observer.

Will your younger clerical readers permit me to warn them against the affectation of speaking in the plural number in their pulpit addresses? This is sometimes done from a notion of avoiding egotism; but it is superlatively egotistic, besides being pompous and unnatural. There requires but a moment's reflection to ascertain when the use of the plural is the more proper and modest, and when it is conceited and displeasing. When writing or speaking in the name of others as well as our own, the plural should of course be preferred: thus a cabinet minister may say, "we propose;" or a reviewer, "we think;" or a physician, "we always prescribe;" or a clergyman, "we beseech;" when the speaker or writer gives not merely his own sentiment, but the opinion of his colleagues, or those with whom he is known to act, or of the persons of his profession. Pomposity and affectation would in these cases consist in using the singular number: for the cabinet minister has but one voice in the council, and speaks in the name of the government; the reviewer is not supposed to give us his private decision, independent of his colleagues; the physician adverts not to his own personal practice, but to the habits of his profession—"we prescribe calomel and opium in such and such cases;" and the divine uses not his own name or authority, and means not to intimate that it is his own exclusive personal habit, when he says, "We beseech you, be ye reconciled to God." In all such cases, the parties speak generally, and therefore properly employ the plural form.

But if they were delivering what was only private and personal, the use of "we" and "us" would be bombastic. What a laugh would assail a cabinet minister who should say, "While on our legs, we shall reply to the honorable member who animadverted on our speech." Equally pompous and unmeaning were it for a private correspondent, like myself, addressing the conductors of a periodical publication, to assume the chair, and talk of "we;" and even more ludicrous is the mock solemnity with which I have heard an ill-instructed apothecary ejaculate, "Well, sir, we have seen our patient; and we have convalesced a good deal since yesterday; and we purpose going on with the medicines as before." Equally opposed to simplicity is the pluralism of the pulpit, where the speaker is alluding to what is strictly personal, as his own discourse, his division of his subject, his plans, his wishes, his intentions: as, for example, "We have always thought, in our ministrations among you, &c.; It is our fixed opinion, &c.; We propose, in concluding our present discourse, &c." Such a style is unnatural and not a little displeasing. In all such cases, "I," and "my," and "me," are, in reality, far more modest than their correspondent plurals: or if the speaker, upon trying them, finds them, as perhaps he will, too egotistic, it may be worth his inquiry, whether the egotism was not in the ideas, rather than in the words; and if he could not avoid the difficulty by not introducing himself at all, or at least more than is necessary; and what is necessary will not appear obtrusive. A cabinet minister gives no offence in speaking in the first person singular, where it is proper, as in alluding to something in his own particular department. "I should not object," says a chancellor of the exchequer, "to giving up such or such a duty;" and a clergyman, in like manner, gives no offence in using similar language, relative to his own discourse, so far as it is necessary to mention what is strictly personal; but the limits of this necessity are very narrow, and in most instances he will do well to avoid the difficulty by avoiding self, and including others in the range of his sympathies. There ought to be as little as possible of "I" and "you" in a sermon—I, the teacher; you, the learners; I, the oracle; you, the suitors. Rather let it be "we:" not "we," meaning "I;" but we, fellow-sinners; we, fellow-Christians; we, fellow-worshippers; we, the pastor and the flock. It is not what "I," I the individual, think, or urge, or wish; but the Master I serve, the message I bear, the office I sustain. There is something ungrateful to all men, and particularly to persons of cultivated minds, in being accosted, even in a good cause, in a spirit of dogmatism; but love and meekness, and the absence of self and personal display, carry with them a charm, the force of which all can feel, and the proudest will not disdain to acknowledge.

Rusticus.

Ibid.

Selected for the Churchman.

TRUE FRIENDSHIP.

If grief be the only mark of his love to his friend which a man is able to give, let him have as sorrowful a heart as he pleases, I would not give a rush for his friendship. These in my opinion are the true properties of valuable friendship,—To desire to have done, and to endeavor to do, all imaginable good to those we love; to assist and comfort them, as far as we are able, while they are in a capacity of being comforted and assisted by us; to contribute, with all our power and skill, to their satisfaction and happiness; to be as covetous of their advantage as of our own; and when any disaster, or unhappy accident of any kind befalls them, to ransack all the faculties of our souls to procure their relief. But for lamentation, when a friend is no longer in a situation to receive or to need the marks of our affection, it is neither beneficial nor reasonable, either in respect of our friend or of ourselves; though the world, whose love generally flows only from their tongues and eyes, may think tears and complaints decent things. And thus they would make an easy amends by hypocrisy, for their want of real friendship.—*How, from Jebb's Piety without Ascetism.*

Selected for the Churchman.

THE KNOWLEDGE OF CHRIST.

Hereby we know that we know him, if we keep his commandments.—1 John ii. 3.

If our keeping Christ's commandments be the right method of discovering our knowledge of Christ, then we may safely draw conclusions concerning our state and condition from the conformity of our lives to the will of our Redeemer. "Would we know whether we know Christ aright, let us consider whether the life of Christ be in us. He that has not the *life* of Christ in him, has nothing but the name, nothing but a fancy of Christ; he has not the substance of him.* Whoso builds his house upon this foundation, not on any notion of Christ swimming in his brain, but on Christ really dwelling and living in his heart,—as our Saviour himself bears witness, "he buildeth his house upon a rock,"—and when the floods come, and the winds blow, and the rain descends and beats upon it, it shall stand impregnably. But he who builds all his comfort upon an ungrounded persuasion, that God from all eternity has loved him, and absolutely decreed him to life and happiness, and seeks not for God really dwelling in his soul, he builds his house upon a quick-sand, and it shall suddenly perish and be swallowed up: "His hope shall be cut off, and his trust shall be a spider's web; he shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure."

We are nowhere commanded to pry into these secrets; but the wholesome counsel and advice given us is this,—"TO MAKE OUR CALLING AND ELECTION SURE."† We have no warrant in Scripture to peep into these hidden rolls and volumes of eternity; and to make it our first object when we come to Christ, to spell out our names in the stars, and to persuade ourselves that we are certainly elected to everlasting happiness, before we see the image of God in righteousness and true holiness, shaped in our hearts. God's everlasting decree is too dazzling and bright an object, for us to set our eyes upon. It is far easier and safer for us to look upon the rays of his goodness and holiness, as they are reflected in our hearts; and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance to his heavenly will: as it is safer for us, if we would see the sun, to look upon it here below in a pail of water, than to cast up our daring eyes upon the body of the sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is, doubtless, the conformity of the soul to God. The divine purposes, whatsoever they may be, are altogether unsearchable and unknowable: they lie wrapped up in everlasting darkness, and covered in a deep abyss.—Who is able to fathom the bottom of them?

Let us not, therefore, make this our first attempt towards God and religion, to persuade ourselves strongly of these everlasting decrees. For if at our first flight, we aim so high, we shall haply but scorch our wings, and be struck back with lightning; as those giants of old were, that would needs attempt to assault heaven. And it is, indeed, a most gigantic essay, to thrust ourselves so boldly into the lap of heaven. It is a prank of Nimrod, of a mighty hunter, thus rudely to deal with God; and to force heaven and happiness before his face, whether he will or not.—The way to obtain a good assurance, indeed, of our title to heaven, is not to clamber up to it, by a ladder of our own ungrounded persuasion, but to dig as low as hell by humility and self-denial in our own hearts; and though this may seem to be the furthest way about, yet it is indeed the nearest and safest way to it. * * * * *

The most gallant and triumphant confidence of a Christian, riseth safely and surely on this low foundation, that lies deep under ground, and there stands firmly and steadfastly. When our heart is once turned into a conformity with the word of God, when we feel our will perfectly to concur with his will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to cry Abba, Father! We shall not then care for peeping into those hidden records of eternity, to see whether our names be written there in golden characters; no, we shall find a copy of God's thoughts concerning us, written in our own hearts. Then we may read the characters of his favor to us; there we may feel an inward sense of his love to us, flowing out of our heart and unfeigned love to him. And we shall be more undoubtedly persuaded of it, than if any of those winged watchmen above, who are privy to heaven's secrets, should come and tell us that they saw our names enrolled in those volumes of eternity. But, on the contrary, though we strive to persuade ourselves ever so confidently, that God from all eternity hath loved us, and elected us to life and happiness,—if yet, in the mean time, we entertain any iniquity within our hearts, and willingly close with any temptation,—do what we can, we shall find many a cold qualm, every now and then, seizing upon us, at approaching dangers; and, when death itself shall grimly look us in the face, we shall feel our hearts die within us, and our spirits quite faint away, though we strive to raise them and revive them never so much, with the strong waters‡ of our ungrounded presumptions. The least inward evil willingly continued in, will be like a worm, fretting the gourd of our jolly confidence, and presumptuous persuasion of God's love, and always gnawing at the root of it, and though we strive to keep it alive, and continually besprinkle it with some dews of our own, yet, it will be always dying and withering in our bosoms. But a good conscience within, will be always better to a Christian, than "health to his navel, or marrow to his bones," it will be an everlasting cordial to his heart: it will be softer to him than a bed of down, and he may sleep securely upon it, in the midst of raging and tempestuous seas, when the winds bluster, and waves beat round about him. A good conscience is the best looking-glass of heaven, in which, the soul may see God's thoughts and purposes concerning it, reflected as so many shining stars. "Hereby we know Christ; hereby we know that Christ loves us, if we keep his commandments."

Bishop Jebb's "Piety without Ascetism."

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* 'Qui non habet vitam Christi, Christum non habet'

† The *necessity* of our co-operation,—diligent, laborious, faithful co-operation in the work of our salvation, is absolute; God has seen fit to make it so—"Work out your own salvation with fear and trembling,"—"Strive to enter in at the strait gate."—Yet the *effect* of our co-operation, except as God rewards it, is too small to be contemplated for one moment.

H. N.

‡ Aqua Vitæ.

CHURCH DOCUMENTS.

EXTRACT FROM THE PRIMARY CHARGE OF BISHOP STONE.

Brethren of the Laity,—I cannot conclude consistently with my duty, without addressing, in the most respectful and affectionate earnestness, a few words especially to you. Think not yourselves hitherto neglected by me. It is your cause I have been pleading, and I would that you had a more able advocate. It affords the clerical order the liveliest pleasure, that in the cause of the Gospel, you are enlisted together with us under the banner of Christ. We are sensible that we can accomplish but little, without your active co-operation. The world is prone to ascribe *to us* sinister views; but, to *you*, in advocating and disseminating revealed truth, no such unhallowed motive can be attached. You can do much in building up the waste places of our Zion, and in calling into activity those means and persons to whom our influence does not extend.

As the representatives from the different parishes in the diocese, where you have more or less agency and responsibility in promoting the interests of the Church, I feel it *an imperious duty* on the present occasion, to *press upon you the necessity of making an adequate provision for those who minister among you in holy things.* In this matter, many of our parishes are lamentably deficient, greatly to the dishonor of Episcopalians, and injury of religion. How few of our clergy in the diocese have a competent support allowed them! How many are exposed to all the privations and distresses of poverty! and at the same time they are ministering to you the bread which nourisheth to eternal life! This is as unjust as it is cruel. In some country parishes, the provision for the families of the clergy scarcely exceeds the compensation of the coarsest manual labor; often are the pastors compelled to abandon their flocks, and look for a support in happier sections of the Church. To men whose minds have been enlarged by science, and refined by society, after occupying years with intense labor in preparation for the arduous and exalted duties of the ministry, to find themselves in a situation very little removed from abject penury, how severe the trial! How must their sensibility be wounded, and their zeal quenched, by the ingratitude displayed towards them, and towards their Master!

We often hear the clergy represented to be an unsettled class of men, fond of change, and forming no lasting attachments to their people. If this be true, can it be a matter of surprise? When they discover, that because the customs of the country prudently forbid their resort to coercive means for the collection of their salaries, promises made to them are violated without scruple or compunction; that contracts, in reliance upon which, they have removed from one diocese to another, are not fulfilled; and that the narrow pittance which they *do* receive, is bestowed as a gratuity rather than the just compensation for their painful care and toil, must they not be expected sometimes to exclaim with the prophet, "Oh that I had in the wilderness a lodging place."

I would again ask, is the hand of justice and beneficence withheld from the clergy, in consequence of the *inability* of their flocks to provide for their support? It is an admitted fact, that the wealth of *this* diocese at least is in the hands of Episcopalians, who can find means for every purpose of self-gratification, for the indulgence of pride, vanity, and voluptuousness—in short, for every thing but the institutions of the Gospel, and the requisite and equitable provision for the ministers of Christ. I would call the attention of such professors of religion, to the declaration of God by his prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Hear also what Solomon says upon this subject. "Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst with new wine."

But alas! neither the precept nor promise is regarded by multitudes in the Christian world. Parents, consequently, are deterred from recommending to their children to adopt a profession which virtually devotes them to poverty; the rising sacred impulse in the minds of those young persons who are eminently gifted with talents, to bring themselves as an offering to the altar, is stifled by the same consideration; and the cause of *morals* is at length injured, when, through the weakness of the only advocates that remain to her, the force and beauty of *religion* are imperfectly exhibited. Manual labor interferes too much with the duties of the clerical character, to justify a resort to it, *except in extreme cases.* "Give thyself *wholly* to them," is the apostolical mandate to clergymen. Reflect upon the words of the great apostle of the Gentiles speaking concerning them, and they will be freed from this painful dilemma. "If we have sown unto you spiritual things, is it a great matter if we shall reap worldly things? Let him that is taught in the word, communicate unto him that teacheth, in all good things."

The Pharisees, whose righteousness ours must exceed, were, notwithstanding, strict observers of this duty. They tithed even "mint, and anise, and cummin," for the support of their religion; and shall Christians be behind them in a duty, which, as man and society are now constituted, and as the means of grace are now dispensed, must exert so important an influence upon the good order and happiness of the world? Such considerations have been already so long trifled with in our community, that in many places, Scripture doctrines and rational piety have been rooted out by the weeds of fanaticism, or ancient and venerable churches have become a shelter for the wild beasts of the forest. Can you reflect on such a state of things, and not tremble in anticipating the consequences?

Our Church is justly considered the great bulwark of the reformation, and stands as an impregnable fortress against the assaults of infidelity. But, let her ministers cease to officiate in the courts of the Lord, and soon will the emissaries of Satan make a bold attack upon Christianity, by endeavoring to eradicate from the minds of its advocates, together with a taste for true devotion, every principle of moral and religious action. What the dreadful consequences would be, should such a state of things take place, I shall not attempt to describe. By your influence and personal efforts, in this section of the country at least, the evils so much to be deprecated may be prevented, and our venerable Church may yet continue to be the praise and glory of the whole earth.

I have dwelt upon this subject, in the earnest hope that I might awaken your attention to a sense of its vital importance, and engage your most determined interposition with those who have hitherto lamentably neglected their duty to the Church, to their children, and to their own souls.

To conclude. If you have any love for the apostolic Church to which you belong, and are anxious for the enlargement of her borders, show to the world, by your scriptural principles and holy life, that you are her true legitimate sons. The best evidence you can give of attachment to her evangelical doctrines and primitive worship, is a life conformable to the Gospel of Christ. Consistent practical piety has charms to captivate and allure the most inconsiderate beholder, and irresistibly compels him to respect and esteem that system of religion, which is productive of such beneficial effects. When you can thus induce persons, who, through the influence of an erroneous education, have entertained deeply rooted prejudices against the doctrines and worship of the Church, candidly to investigate her principles, there is ground to hope, that their opposition to her distinctive tenets and usages will cease, and that the American people will become more and more attached to the primitive institutions of Christianity. Should you fail of success in endeavoring to lead others to embrace our holy faith, you will personally lose nothing by the experiment; it will be the means of facilitating your own growth in grace, and of establishing you more firmly in the love and practice of our holy religion. To God's covenanted mercies in Christ Jesus, I commend you.

Of all our infirmities, vanity is dearest to us: a man will starve his other vices to keep that alive.—*Sir Thomas Brown.*

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